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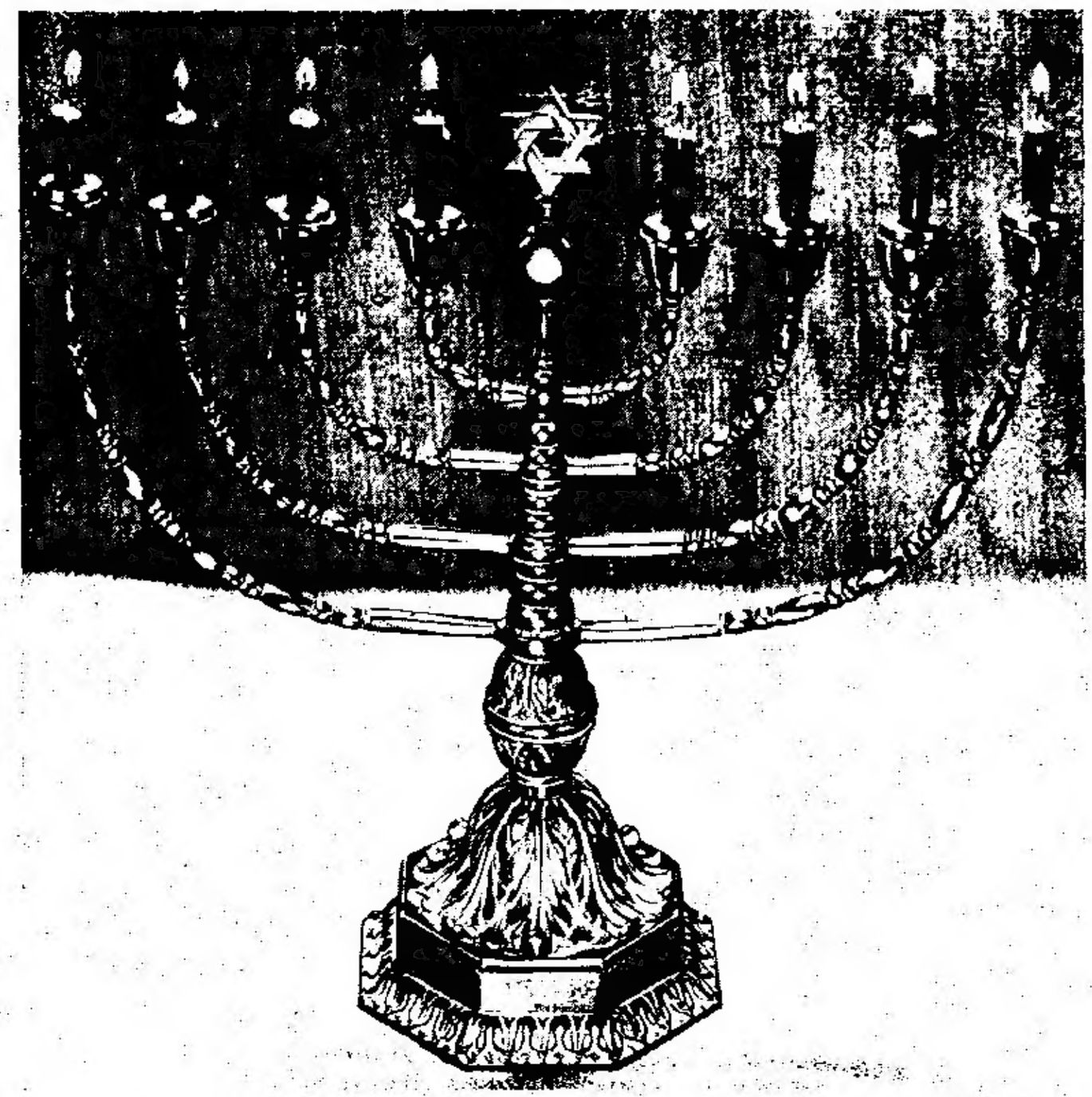
VOL. XLIX GARDENVALE, QUEBEC, DECEMBER 2, 1966 No. 9



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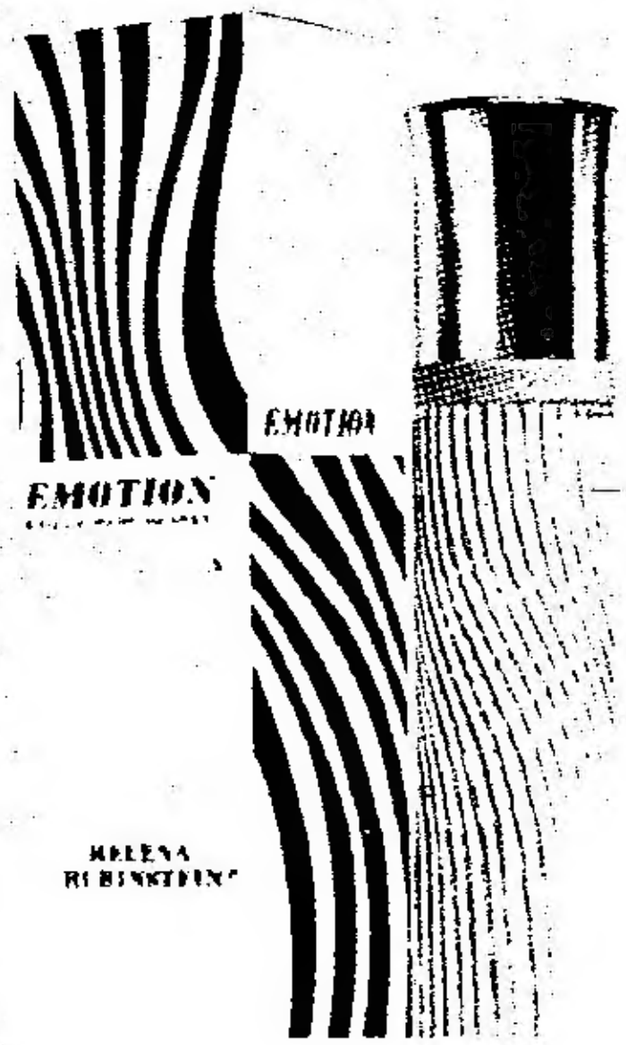

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CANADIAN JEWISH REVIEW

VOL. XLIX GARDENVALE, QUEBEC, DECEMBER 2, 1965 No. 9

CHANUKAH: REMEMBER THE MACCABEES

All over the world, in villages and great cities, at the edges of primeval forests and vast fields of perpetual ice, among the armed forces in many climes, and even with people on the high seas, the Jews of this earth are celebrating one of their most popular festivals, Chanukah, the feast of lights, the feast of dedication, the eight-day feast which turns back the universe to the middle of the second century B.C.E. when their forebears took up arms and resorted to tooth, nail, fist, stick, stone and mother wit against the authorities in Palestine in the first historic fight for freedom of conscience and the right to worship in their way.

Think of Chanukah as something very big, something of such universal importance that it should be celebrated by people of every color and faith all over the world. Even Passover, in its essential meaning the greatest of all the Jewish holidays because of its central theme of freedom for all people, is indebted to Chanukah, for without Chanukah where would it be? Where would Judaism be and where would religion be without this product of the Maccabean Age in which Jews got a near view of the looming possibility of paganism? As it is, through the victory of the Maccabees over the Syrians, Judaism is still the original carrier of the moral law and Chanukah, which commemorates the first struggle for religious freedom, lies deep in the Jewish consciousness.

The First Book of Maccabees says:

"And King Antiochus wrote to his whole kingdom, that all should be one people, and that each should forsake his own laws. And he sent letters unto Jerusalem and the cities of Judah that they should profane the Sabbaths and feasts, pollute the sanctuary, and build altars and temples and shrines for idols; and whosoever shall not do according to the word of the king, he shall die. And he appointed overseers over all the people, and he commanded the cities of Judah to sacrifice, city by city. And they did evil things in the land; and they made Israel to hide themselves in every place of refuge which they had. And they rent in pieces the Books of the Law which they found, and set them on fire. And wheresoever was found with any a Book of the Covenant, and if any consented to the Law, the king's sentence delivered him to death.

"And in those days rose up Mattathias, a priest from Jerusalem; and he dwelt at Modin. And he had five sons, John, Simon, Judas (who was called Maccabaeus), Eleazar, Jonathan. And he saw the blasphemies that were committed in Judah and in Jerusalem, and Mattathias and his sons rent their clothes, and put on sackcloth, and mourned exceedingly.

"And the king's officers, that were enforcing the apostasy, came into the city Modin. And many of Israel came unto them, and Mattathias and his sons were gathered together. And the king's officers spake to Mattathias, saying, "Thou art a ruler and an honourable and great man in this city, and strengthened with sons and brethren; now therefore come thou first and to the commandment of the king, as all nations have done, and the men of Judah, and they that remain in Jerusalem; so shalt thou and thy house be in the number of the king's friends, and thou and thy children shall be honoured with silver and gold, and many rewards.' And Mattathias answered and said with a loud voice, 'Though all the nations that are under the king's dominion obey him, and fall away every one from the religion of their fathers, yet will I and my sons and my brethren walk in the covenant of our fathers.' And Mattathias cried out in the city with a loud voice, saying, 'Whosoever is zealous for the Law, and maintaineth the Covenant, let him follow me.'

"Then we gathered together unto them every one that offered himself willingly for the Law. And all they that fled from the evils were added to them, and became a stay unto them. And they mustered a host, and pulled down the altars; and they pursued after the sons of pride, neither suffered they the sinner to triumph."

Mattathias committed treason. He and the townsmen fled to hide in the mountains as a resistance movement fighting guerilla warfare, but his cry served to draw many adherents from whose eyes the scales had fallen after the drastic edicts of Antiochus. Had they conformed to the decrees of the King they would have given up circumcision, the Sabbath, and the dietary laws, and been coerced into regimentation. Mattathias helped the Jews to be brave and stalwart, determined to see the fight to the finish. It was far from ended when the steadfast old man died and became enrolled among the immortals. His death-bed admonition to his sons was: "Be valiant and show yourselves men in behalf of the Law, for by it ye shall obtain glory."

Judah Maccabee, Judah the Hammerer, the third son, obtained enduring glory. As a man who was valiant in behalf of the Law he became an enduring hero, as good today as ever and devised against odds. He prayed to God before every battle for the liberation of his tussling people and his immense courage and steady generalship made fighters out of peasants and workers and brought them to triumph over armies that glittered and clanked with cruelty and equipment.

Chanukah celebrates a fine holiday with drama. The villain of the piece was the immoral and unprincipled one who tried to root out Judaism, to cow the rebels against his wickedness, and to break their will so that they would accept a totalitarian system in order to exist physically, if spiritlessly, and in degradation. Judah is the resplendent hero, the shining young man, whose personality will last as long as there are Jews to appreciate the inner strength of dedication required to produce it.

Because of him there is Chanukah. Because of Chanukah there is the continuing, deeply-rooted tradition among Jews that any attempts to enslave ideals and emotions, to standardize thought, and to obliterate the elemental right to differ must be opposed at all cost in every generation.

Therefore, in Canada and in the most remote spots of the world, wherever Jews live, they are living for eight days in the shadow of the Menorah, the Symbol of Judaism, the seven-branched candelabrum, the great seal of Israel, and of the State of Israel, counterpart of Menorahs found on old Jewish graves, in an ancient synagogue, in the catacombs of Rome and Bet Shearim. Once again the Jews are celebrating Chanukah, the Feast of Dedication, the Feast of the Maccabees, the Festival of Lights, as instituted by Judas Maccabeus, the leader of the Maccabean warriors, with the help of his brothers and the elders of the congregation of Israel, to commemorate their brilliant military victory over their fearsome, pagan enemies, the Syrians; and the re-dedication of the Temple which had been desecrated and defiled by the foe.

The Chanukah candles, encircling the globe at this time, have a message for all the peoples of the earth: They must not lose their capacity for anger, anger against forces that hinder social reform, that restrict civil liberties, that deny freedom of speech and thought, that diminish individual dignity, and that often try to make fervor for progress and improvement appear to be subversion. The Chanukah candles stand for hope for all those in whom there smoulders anger over exploitation, oppression, slavery in whatever form, inequality of every kind, and the illiteracy and insecurities which fetter ability and lay waste talent. If there had been no healthy anger at Modin there would be no Chanukah now and no Christmas, either. **f.f.c.**

What is the A. B. C. or Audit Bureau of Circulations, and what is its importance?

A. The A. B. C. is a voluntary association of major publishers, advertisers, national and local; and advertising agencies, working together to police circulation claims, and to translate them into facts.

Q. Why are circulation facts so important?

A. Circulation figures are the only honest basis on which print advertising is sold and purchased. Publishers base their prices for advertising on the amount of their circulation, and its quality. An advertiser buys circulation. A. B. C. circulation facts tell him the exact amount at any time.

Q. How does an advertiser know that this is really so?

A. A. B. C. publishers keep exact records of all circulation receipts for subscriptions and single copy sales. These can tell him, too, whether the circulation is sold without a premium, or with one, to induce payment; or whether the circulation is composed of membership in an organization; or whether it is sold on its merit alone. Was the subscription sold on a special rate? Was it paid by mail directly to the publisher, or to an agent? These are just some of the categories of subscription payments which are recorded.

Q. Why are some of these answers so important?

A. Sometimes these answers can tell an advertiser whether the subscriber needs to be coaxed into continuing, or starting. Are subscribers voluntarily buying the publication? Do they need a cut-rate or an added attraction to keep on?

Q. How are the figures checked?

A. The publisher checks his figures, and reports them twice a year to the head office of the A. B. C. These are audited once a year by travelling A. B. C. auditors, who check the names, the receipts, the printing invoices, the bank deposits, the paper used, the ink used, the postage receipts — all of these show the number of copies printed or mailed; and paid for. If an A.B.C. field auditor goes to work for a publication whose books he has audited within a year or so, there is an automatic re-audit by another auditor. An auditor does not audit the figures of any publication for more than two consecutive years.

Q. Does the A. B. C. allow past-due subscriptions?

A. The A. B. C. rules state that all subscriptions up for renewal must be paid within three months of the expiry date. The publisher must keep track of each one. These are considered paid, but not completely so, until paid in full, for the term to come.

Q. Are new subscriptions considered as paid?

A. Not until payment is received for the term in advance.

Q. What does this cost the publisher?

A. The publisher considers the membership as his investment to protect the investment of each advertiser. The publisher pays quarterly dues; the cost of the auditing done in his office, by the hour; and the cost of checking done further, at the A. B. C. head office. If further checking is needed, the publisher pays that cost, too. An auditor spends several days in the Canadian Jewish Review office each year.

Q. Are these the only costs?

A. The greatest cost to the publisher is to see that the records are kept in order and up to date. The Canadian Jewish Review addressograph plates are posted to show the date and method and amount of payment; and the date of the subscription, and the length of its term. A publication must carry on the address label all information that the auditor would need to guide him in checking. A publication which sells subscriptions on short-term, or with a premium, or in combination with other publications, for instance, will carry all that information and more, on the address label, coded in some way.

Q. What do A. B. C. reports and statements say about the Canadian Jewish Review?

A. They tell at a quick glance the provincial break-down; the amount sold in a period; that the Canadian Jewish Review never sells a subscription on a premium; never with a cut rate; never jointly with another publication; never as part of membership in an organization.

●

The Canadian Jewish Review is sold on its own merits, and always has been.
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A.B.C. reports and statements supply facts to advertisers.
These facts need to be known for advertising money to be spent wisely and honestly.

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The Canadian Jewish Review is in its 23rd year of supplying facts to advertisers, investing to protect investments.

The Canadian Jewish Review is still the only publication reaching the general Jewish community in Canada, which can provide audited, paid, A. B. C. circulation facts and figures for the protection of each advertiser.

PENFIELD: "THE SUREST WAY TO CREATE A HAPPY AND SUCCESSFUL HOME IS TO ABIDE BY THE RULES OF FAMILY MORALITY AND TO FIND A MATE WHO HAS DONE THE SAME"

Excerpts From A Speech, "The Road Ahead", By Dr. Wilder Penfield, World-Renowned Neuro-Surgeon Of Montreal, And President Of The Vanier Institute Of The Family, To The Second Annual Dinner Meeting, At Rideau Hall, Ottawa, Residence Of General Georges Vanier And Madame Vanier

"The amazing development of . . . civilization has brought a crisis upon the family. It is time for men with serious responsibilities in society to take stock together of the problems facing us. The future is in our hands. It is up to us to direct the course of our civilization." These were your words, Your Excellency, at the Canadian Conference on the Family in the Spring of 1964. You and Madame Vanier had been "anxious," as you expressed it later, "to see established in our native land an enduring association of many professions dedicated to the reinforcement of family living."

Well, Your Excellencies, here we are. This is it. We come from every Province in this magnificent, but ill-coordinated, country. We have come to see what we can do toward the reinforcement of family living.

In civilized society, home is the place where culture has its beginning along with language. It is the place for education from the cradle to the grave, the place where morals and manners are taught, and self-discipline is learned.

Culture is one of the things that is created in the home. Let culture be as French-Canadian or as English-Canadian or as Scottish or Jewish as possible, but let it be Canadian. To my mind, the most important difference between Americans and Canadians is this: The Canadian, whose ancestors waged no war of secession, has preserved the strength and the virtues of his ancestral past. He has made them part of his proud culture.

Bilingualism is here to stay in Canada. It could be a very great advantage to this nation that draws its strength from diversity. Bilingualism demands of educators minor changes in school education. But until they are able to alter classical methods of teaching, I urgently recommend that parents should take over the responsibility of a second language as they have, since civilization began, the first language.

Let every child hear at least one second language, well before the age of six, even though he hears it only from time to time in that early period. He will "program" his brain for future second language learning as a technician programs a computer. He or she will not then murder second languages, as I do, alas. No one can properly be called "well educated" unless he has learned more languages than one.

But the Vanier idea of the importance of the family as an institution in society is something quite different. It is new. It gives men hope for the future. It has power to change men's thinking. You have pointed to your wife, Your Excellency, as your inspiration. But it is still the Vanier idea: We can direct our civilization, you said, by "reinforcement of family living in this time of crisis."

The Vanier Institute of the Family, l'Institut Vanier de la Famille, was born April 30, 1965. The directors of the new Board were faced with three immediate problems: first, to find executive officers of experience and vision; second, to finance what was to be a major national project; third, and most important, to visualize the opportunity for service to society and to plan the over-all strategy of our campaign.

There are more important things than money, although the proposed financial drive is pre-requisite and important enough! The long-range campaign of the Vanier Institute is to bring up reinforcements to the citadel of society. Within that citadel are the families of the nation. Somehow, through that act of reinforcement, we are to take the future into our hands, "to direct the course of our civilization."

It seemed obvious that an effective approach to the family could only be made through education. That way we would avoid encroachment on the work of the religious faiths and the social welfare agencies. There is good and there is bad in human nature. Fortunately, through education, the good may be strengthened. This is the reinforcement that might make the Vanier idea go to work in the world.

Computers have to be programmed before they go to work. Animals can be conditioned and given reflexes that modify their behaviour. Man, the teachable, can be trained for good or evil. This is what mothers and fathers have always done for children at home in the family circle. The ancient definition of good, long before religion lent a helping hand, was this: "What contributes to the well-being of the family is good. What is bad for the family is evil." These were, and still are, the morals of the family. Family morality is not inborn but it is homemade.

Man, with all his potentialities for good and evil, is teachable. Here is a key that could unlock the control room of civilization. Here is the power that could make the Vanier idea go to work in the world. Through home education, it is certainly possible "to direct the course of our civilization."

This Institute is now, as His Excellency hoped it would become, an "enduring association of many professions" responsible through Parliament to the Canadian people. It is for us, the members gathered in annual meeting, to make final decisions and plan future policy. You have been selected carefully and hopefully to represent the intelligent citizenry of Canada. It has not been our policy to have official representation of other established institutions here.

In my first address, it was before the Women's Canadian Club of Montreal, I observed that the rise in the incidence of delinquency and crime had corresponded in time with the emergence of women from the home. I made no reference to the other possible causes until I came to later paragraphs. The device worked. It was good for publicity, but bad for my reputation among at least half of the readers who said I was utterly unfair.

In the next talk, the one in Vancouver, I expressed my sincere contempt for a certain psychologist, an exponent of free-love and experimental sexual intercourse. The word "sex" seems to attract attention as though it were a new discovery.

Speaking in Quebec, I pointed out that Karl Marx wrote, in his Communist Manifesto, that the bourgeois family will vanish as a matter of course with the vanishing of capital. After the Bolshevik regime had been under way for a time, Engels proclaimed a new line: "The family," he said, "will not be abolished, it will be allowed to wither away." But no such thing has happened in the U.S.S.R. And no such thing has happened in Communist China. Indeed, the small family is very strong.

The persistent strength of the basic unit of family life comes from the inborn nature of man and his needs and desires. There is such a thing as a code of morals derived from the family. It is renewed in each generation. It is more ancient and more authoritative than the

(Continued on Page Eighty-Two)

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I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

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"WILLIAMSBURG, A JEWISH COMMUNITY IN TRANSITION"

A review of the book by George Kranzler, written by Professor Uriah Z. Engelman, of the Institute Of Contemporary Jewry, at the Hebrew University in Jerusalem, for Jewish Social Studies

This is a study of a unique, immigrant American Jewish community whose structure and religio-cultural patterns of individual and collective behavior did not evolve in the process of continuous interaction with and in efforts of adjustment to the majority culture, as most American immigrant communities have evolved. The members of this community, at least during the years described by the study, followed their own mode of life which they brought over with them from the old country, in conscious, deliberate insulation from the general community and from other Jewish communities.

The community referred to here is a section of Williamsburg in Brooklyn, an area of fifty blocks and bordered by the Navy Yard, the East River, Brooklyn Broadway, and Williamsburg Bridge. Its approximate population is about 25,000 people, including a number of non-Jews.

The members of this community chose to live according to their own extreme-orthodox religio-cultural patterns. They did not allow matters of convenience and comfort (inadequate housing) as well as economic considerations (higher rents, higher commodity prices, unavailability of jobs) to stand in the way of their religious convictions or preferred mores.

The day-to-day behavior of the people of Jewish Williamsburg unmistakably points up "the valuational configuration of life in the community." However, strong as this valuational configuration is, one must not imply that the author is unaware that at all times the factors — social, economic, cultural — which play on the general American community were also operative on the Jewish community under investigation. Nevertheless, taking the full range of the community's economic, social, cultural and religious life, one might state that this American Jewish community literally *willed* its mores in complete disregard of the accepted standards, criteria and pressures of the larger American community.

Because of that, the development of this community cannot be understood by the use of sociological approaches such as that of economic determinism, or ecology. If anything, it is a rejection of either. Nor does the study claim to verify any particular hypothesis, the author tells us. The value of the study is that it adds to the present meager store of sociological knowledge on Jewish community life a description of a special community in transition which endeavors to follow its own socio-cultural-religious orbit in defiance of the larger community.

The material for the study was collected during fifteen years of intensive, systematic participant observation by the author who proved to be a highly trained, patient scholarly observer. The author made use also of questionnaires, depth interviews, analyses of comparable aspects of key institutions and groups, four life histories of four specially selected individuals who represent the four main types who reside in Jewish Williamsburg and, last but not least, a full-length history of one of the major orthodox organizations in the community — the Agudath Israel of Williamsburg.

The study traces the economic and the residential changes that took place in the community, the changes in its social structure, in the family, in the synagogue, and in its organizational life.

In the early thirties, Jewish Williamsburg was on its way of becoming a slum area. But it was resuscitated by three successive immigration waves, each of which brought over into the community people who were more intensively orthodox in their religious beliefs and in their observances than those who preceded them. At the end of the twenties members of the upper-income group who were rooted in the community for decades, moved out of the area and were replaced by Polish, Russian, Galician hasidic elements who found Williamsburg a favorable place to live in, and especially where to raise their children according to their own religious preferences and behavior patterns. They organized "stiblekh" (synagogues) and Hebrew schools in basements and in stores. These were followed in the late thirties by groups of orthodox German, Viennese and Czechoslovak immigrants who were of a more intensely religious spirit than the Russian-Polish immigrants who religiously were of a more rational background. Nevertheless, these Western immigrants assimilated to the community and actively participated in its religious and organizational life.

This was not the case with the third wave of immigrants who were mostly Hungarian refugees and came towards the end of the second world war or immediately after it. These Hungarians were ardent hasidim. They came with their religious leaders who were famous "rebbis." Many of their followers preceded them to the United States. They came with searing memories, bitter personal experiences, fresh from the extermination camps and were inflexible in their piety and devotion to the Jewish religion for which they suffered literally unto death. These new Hungarian immigrants were spiritually tough and were "able to impose a large part of their extreme patterns of practical orthodoxy on communal life, on the synagogue, on the local economic scene, and on the social structure and on general valuation." In short the higher norms of hasidic piety of the most recent immigrants became those of the majority of the Jewish Williamsburg community.

It is of interest to note, as the author points out, that, while Jewish Williamsburg is valuationally structured, its social system, as that of the American social system, remained open-and-fluid. Only with this difference. In the general American social system social mobility is caused mainly by economic factors. The status symbols which the average "ethnic" immigrant aims to acquire are economic.

Lloyd Warner and Leo Srole in the Yankee City Series classified these symbols into two types: capital and goods (*The Social System of American Ethnic Groups*, vol. iii).

In the hasidic environment of Jewish Williamsburg social mobility is determined by religio-cultural values, such as the degree of orthodoxy of the religious beliefs and the observances; affiliation with congregations and charitable associations; rise in the occupational order, which implies heightened ability to contribute to worthy pious causes and synagogues. Acquisition of the pattern of superior class behavior is an effective criterion in Jewish Williamsburg as in any other community.

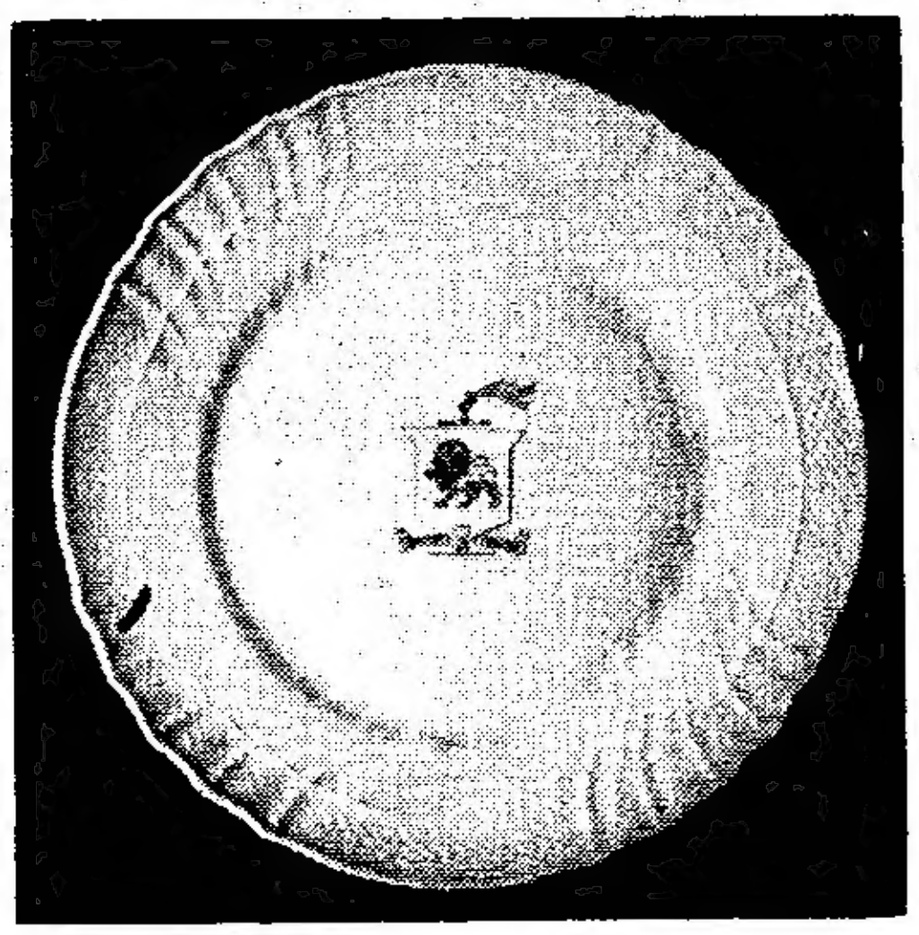
It accounted but little with the Hungarian hasid, since he did not aspire to that type of acculturation and, last but not least, talmudic scholarship. This latter criterion played an increasingly important role as the level of piety and Jewish learning was raised with each successive influx of pious immigrants. The scholar *(talmid hakam)*, Kranzler points out, actually stands outside the regular social structure of Jewish Williamsburg. He commands in the community prestige regardless of his profession or the tax brackets he belongs to. It is thus only natural that in this community rabbis and lay scholars should be drawn into positions of top community leadership.

The study also entailed a survey of the attitudes of the original Jew-

(Continued on Page Eighty-Two)

PERSONALIZED CHINA

by Richard-Ginori



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THE LOWER EAST SIDE: SYMBOL AND FACT

Its Greatest Achievement Was That It Nurtured The Intellectualized Worker

By Irving Howe, author and critic; also editor of Dissent; in Midstream; originally prepared for the recent Jewish Museum Exhibit in New York, "The Lower East Side"; reprinted here by arrangement with Midstream and the author

Between 1870 and 1915 the population of New York City increased from one-and-a-half to five million. In 1880 there were some 80,000 Jews living in the city; by 1910, a million and a quarter. The total Jewish immigration to the United States between 1899 and 1914, most of which settled or passed through the Lower East Side, was slightly over a million and a half. Has there ever, one wonders, been a migration of comparable speed and density in recent Western history?

This is the period in which there was created in the Lower East Side, as in its smaller replicas throughout the country an immigrant Jewish "subculture." The span of this collective experience was pitifully short, no more than that of a person, but its reverberations have been enormous. Many of us continue to live off its spiritual capital: uneasy sons in the wilderness.

In our fragmented legends the Lower East Side retains a place of honor, perhaps a little too easily. There is no lack of nostalgic memoirs and rhapsodic invocation, often accompanied by a murmur of apology for what has since happened to Jewish life in America. Less frequent, even somewhat rare, is the effort to look back upon the Lower East Side with the coolness of the anthropologist, the effort to see this fervent portion of American experience — for it was finally an *American* experience — with the calm and affection of objectivity.

The subculture of the immigrant Jews rested upon a self-contained style of life, created for the most part in the Old Country and therefore precarious in its American expression. The Lower East Side was a community at war with itself, with the social limitations under which it chafed, with every brute surrounding force that had made and confined it.

It was caught up in a tension between American society, within the interstices of which it nestled, and the society of the East European Jews, from which it had but yesterday emerged. It kept striving for the acceptance of American society, while steadily looking back upon the *shtetl* with a mixture of nostalgia and dread.

Tightly knit and momentarily coherent within its own perimeter, the Lower East Side nevertheless represented an experiment in collective rootlessness, a brief transcendence over nationhood by a people that had not been able to become a nation. It was a provincial world with universalist values.

Once the conflict between European source and American goal became intolerable, the Lower East Side broke into cultural bits and pieces. Today the fragments of its energy can still be found, scattered across the country. But for a few decades, as a subculture of migration, it bore a unique character, marvelously vital and expressive in its preoccupations.

Unable to live wholly by the ways of the Old World but not yet ready to yield wholly to the ways of the new, the Lower East Side chose to improvise a world of its own — and I think that, insofar as such matters can be decided at all or decided collectively, it did in fact make a conscious choice.

It jumbled together Europe and America; it forced Messianism and mercantilism into an inconceivable union; it refused the option of euthanasia that history was preparing and would soon administer. All immigrant subcultures in America have resisted the prospect of dissolution, but the Lower East Side resisted in behalf of more than the conventions of a clan or the customs of an old country.

The Lower East Side wished to survive for an idea. It chose to live under conditions of maximum pressure, with every impulse and yearning of Jewish life crowding down upon it. And it is that choice, more than any transient achievement or fading heritage, which seems to me the mark of its glory.

Jews had, of course, been living in the United States long before 1880, but their life had lacked that social concentration which followed upon the waves of East European migrants. The earlier Jews were mostly of German and West European extraction, who had found a secure place for themselves in middle-class America. Between them and the new immigrants from Eastern Europe there soon arose—it could not be avoided—a grating hostility, in part the continuation of cultural struggles from the Old World and in part a result of mass toe-stepping by harrassed immigrants upon settled residents.

In the slums of the larger American cities there were re-enacted the patterns of *shtetl* life, just as these had already been re-enacted in the Jewish working-class quarters of Warsaw and Lodz. Each re-enactment necessarily meant radical differences in the copy, and the last in a series might barely be connected with the first.

In the United States, even during the worst years of sweatshops, there were far more tempting possibilities than had been known in Eastern Europe for economic success, social mobility, educational advantage, cultural release — so that people trained for centuries to a life apart from history and power suddenly found themselves facing the temptations, small as these might at first be, of worldliness.

What brought the Jewish immigrants together, apart from the remorseless struggle to survive, was a common need to work out some way of life different from the one they had known and the one to which they would almost certainly drift.

It was as if they were to stop the motion of time, and then, while shaking off a little of the ghetto past and keeping at a distance the American future, they would build in the rank streets of the Lower East Side . . . a utopian colony. It would be a utopian colony of *Yiddishkeit*, noisy, crowded and quite without exterior grace; a utopian colony in the midst of the very world it was meant to resist but to the demands of which it remained subject every moment of the day and night.

As early as 1901 a friendly observer, Hutchins Hapgood, in his book *The Spirit of the Ghetto*, had noticed all of these couflicts in a typical Lower East Side youth:

"If this boy were able entirely to forget his origin, to cast off the ethical and religious influences which are his birthright, there would be no serious struggle in his soul, and he would not represent a peculiar element in our society. He would be like any other practical, ambitious, rather worldly American boy. The struggle is strong because the boy's nature, at once religious and susceptible, is strongly appealed to by both the old and the new. At the same time that he is keenly sensitive to the charm of his American environment, with its practical and national opportunities, he has still a deep love for his race and the old things. He is aware, and rather ashamed, of the limitations of his parents. He feels that the trend and weight of things are against them, that they are in a

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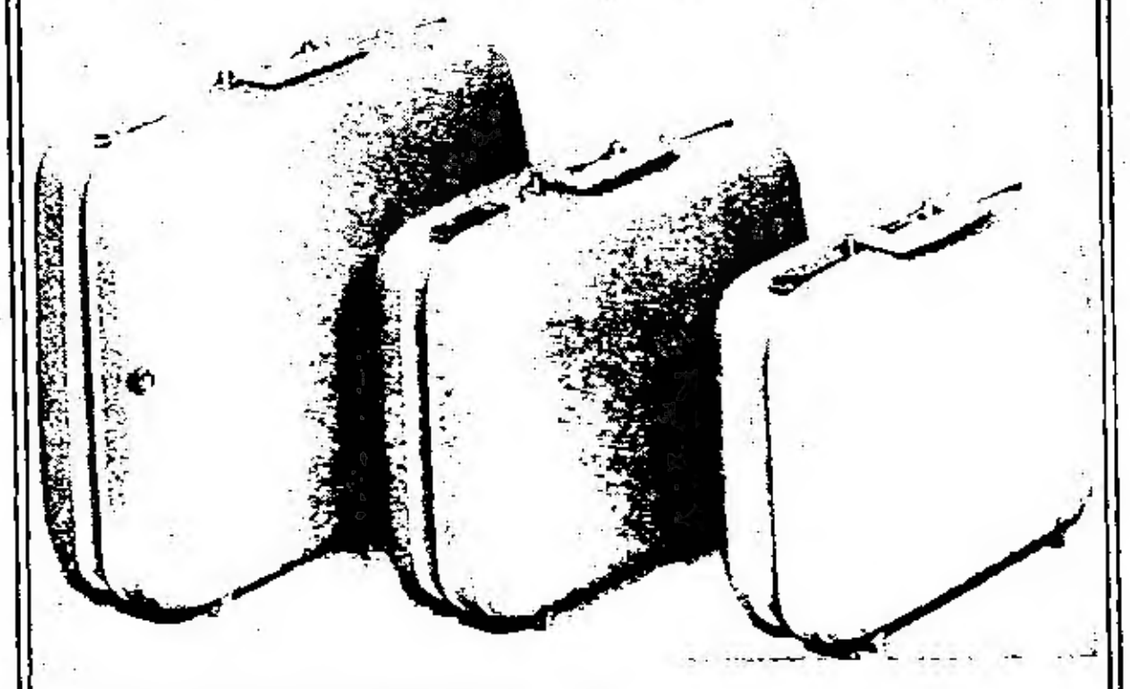

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minority; but yet in a real way the old people remain his conscience, the visible representatives of a moral and religious tradition by which the boy may regulate his inner life."

Ultimately this would prove to be an intolerable dilemma, but for the moment, in the actual life of the Lower East Side, it released an enormous outpouring of emotional and cultural energy.

Everything leads beyond itself. If our contemporary experience winds back into the Lower East Side, forcing us to recognize that neither program nor will can entirely loosen the grip of the past, then the experience of the Lower East Side winds back into the world of the Russian and Polish Jews, finding there its premise of survival.

For at least two centuries that world had been accumulating insoluble problems. It could cope with them neither within its own limits nor through a strategy of dispersion into the surrounding cultures. This was, as we like to say, an epoch of transition, beginning with the decay of Jewish life in Poland at about the start of the 18th century and reaching a climactic split between Orthodoxy and the secularist movements in the late 19th century.

As the authority of the rabbinate grew weaker and the religious unity of Jewish life was gradually broken, what necessarily followed was an ordeal — or if you prefer, a breakthrough — of self-consciousness.

The traditional past, partly repudiated yet urgent in its moral and religious claims, survived in every vein of Jewish life; but for the first time, the idea of a secular and self-determined future as a people — by which I mean a future that would be something other than the long-awaited Messianic fulfillment — seized hold of the Jewish imagination.

A good many East European Jews turned away from the traditional Messianism which for centuries had provided the Jews with a sustained discipline, even as it also encouraged their passivity. But the past was in their blood: fathers and grandfathers lived in their skulls.

Even as they turned away from traditional Messianism, these Jews kept its style, its fervor, its emotional dynamic. The very terms of their repudiation proved the depth of their Jewish ties.

By the 19th century everything within the world of the East European Jews had been brought into question and made a subject for debate. No piety remained untouched, no habit unscathed.

Yet because of both external and internal repressions, there was little possibility of carrying this debate to the absolute end either in dialectic or action — and that, by the way, is one reason the cultural modernism then sweeping across Western Europe could not penetrate very deeply into Jewish life, for cultural modernism signifies above all that every debate be carried to the absolute end.

To a distant or casual eye, it might seem that the *shtetl* slept through the years, dreaming fantasies of redemption, deaf to the noise of modern history, unchanged in its pietistic assurance. But nothing of the sort was true. Both the *shtetl* and the Jewish quarters in Warsaw and Lodz were being wracked by inner disputes, centrifugal pressures of ideology and hope that threatened the future of the community.

The appearance of stability or (as Yiddish writers like Mendele more caustically put it) stagnation was partly a coloring to deceive the outer enemy, partly a reflex of self-discipline, partly a tactic for easing the bitter awareness

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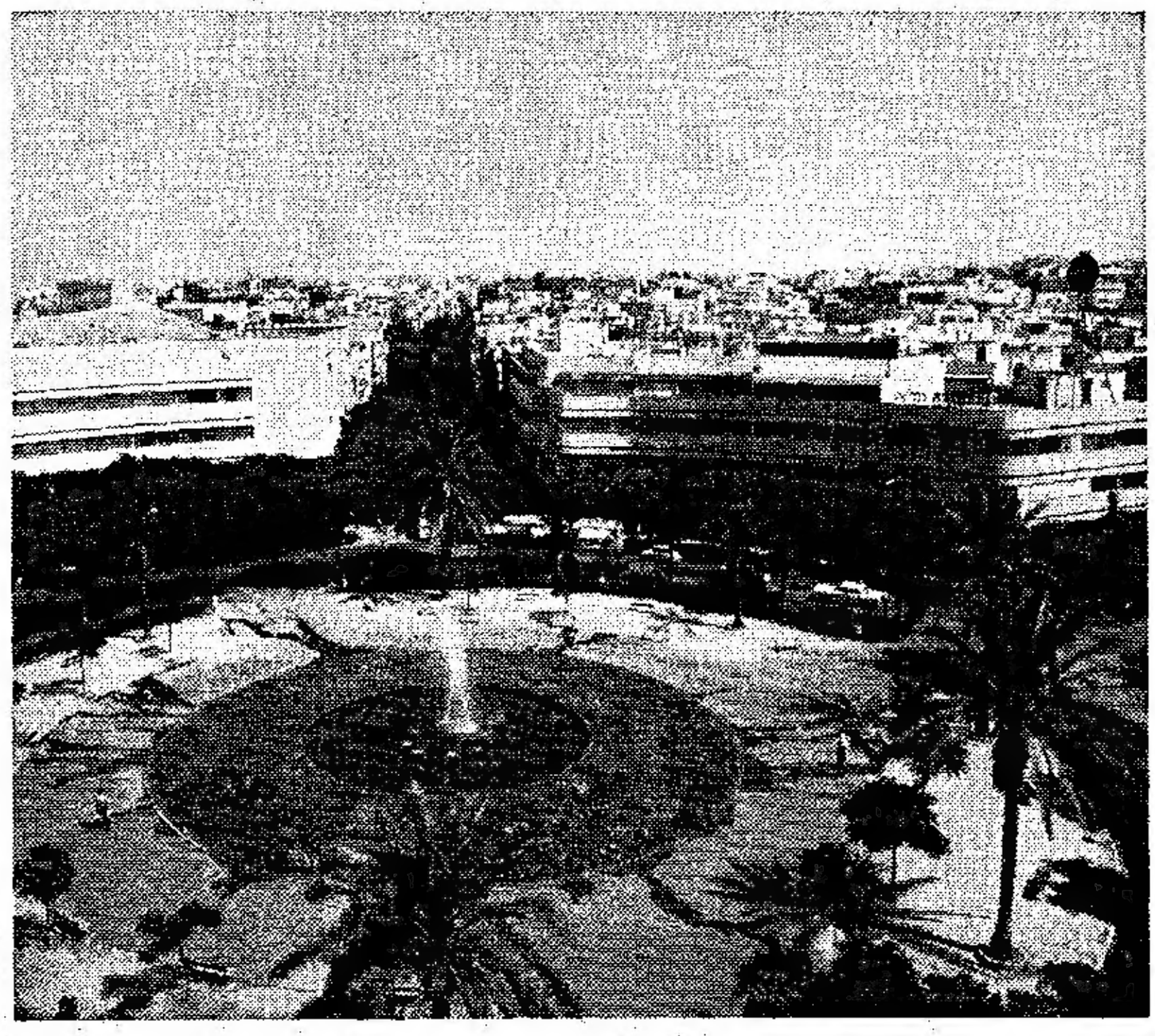

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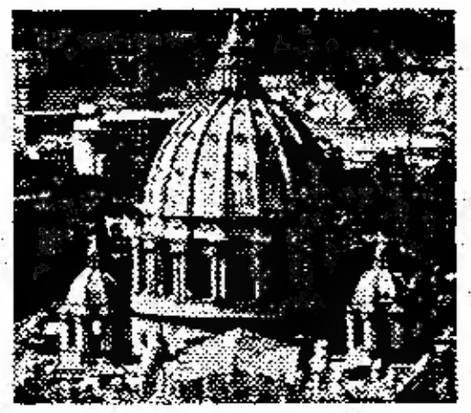

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CHILDHOOD IN THE OLD COUNTRY

By H. M. Jacobson, of Kimberley, South Africa; in Jewish Affairs

I was born in a townlet called Illuxt in the year 1886. In that year Illuxt was a district town of the government (Gubernia) of Kurland or Courland. The latter was itself part of the Tzar's domain of the Baltic province. This province though inhabited mostly by Latvians (and subsequent to the first world war granted independence by Lenin under the name of Latvia) had been governed for centuries by Germans, dating back to the invasion of that province by Teutonic knights in the Middle Ages.

This German influence left a permanent mark upon the province. The roads were better, the cities better planned and paved than those of the neighbouring Lithuania. The German language was more widespread too, so that my first introduction to a secular alphabet was the Gothic German, and I could read German before I learnt to read Russian.

The Jews of Kurland were also more privileged in that, while they could reside and move freely in Lithuania and White Russia, the Jews of Lithuania could not live in Kurland. Hence the "superior" attitude ascribed to the Kurland Jews by the Lithuanian Jews or Litvaks, and much resented by the latter.

However, to return to Illuxt. It was situated amidst pleasant natural surroundings. Forests girdled the town all round, and a gently flowing river encircled it on two sides. I don't know the name of the river, or whether it even had a name. But it was for us children an endless source of delight and a wonderful outlet for our animal spirits during the summer months.

The town was laid out with a market square in the centre from which broad cobbled streets radiated. Though there was no particular quarter where Jews lived exclusively, there were streets on the outskirts of the town where Jews did not live.

In the market square churches of the main Christian sects dominated the scene, each with its own style of architecture: the Greek Orthodox with its typical onion-shaped domes, the Lutheran with its austere lines, and the Catholic Church — the most imposing, with its Gothic spire, and its immense size.

Practically all the houses of the rich, as well as of the poor, were built of wood, except for one huge double-storey building and that was the shopping centre on one side of the Square. The ground floor was let to Jewish store-keepers who paid a rental to the feudal Polish Count, commonly known as The Count or "Der Graaf."

It was a pleasant enough town, as towns in Russia went, with life flowing peacefully except when an occasional fire, or a death, or a wedding formed a topic of conversation for a few days.

Though the Jews formed a minority of the inhabitants, they dominated the economic life of the town, and Sabbath day could be felt in the whole town. No peasant would come to town and no drunks were seen as all the shops and drinking places were closed.

Jews and non-Jews lived their separate communal and religious life, taking each other for granted and with little hostility amongst the grown-ups. Not so among the young, who sometimes, but not too frequently, clashed.

There were few rich but the terrible poverty that I observed in other towns amongst the Jewish population was, except for a few cases, also absent. But with no industry, there was no outlet for the young boys and girls, who, when they grew up, left for the bigger towns. The more venturesome but less well-to-do left also for America and England.

Thursday, being fair day, when the peasants came to town to sell their produce and buy their requirements, stood out as different from all the days of the week.

Most Jews were in the streets earlier than usual and there was generally more bustle and noise. The whole market place was occupied by the four-wheel carts with shaggy ponies, and drunk peasants were seen loitering in the streets.

Towards the afternoon, when the peasants left for home, the town resumed its normal quietude and here and there a shopkeeper was heard discussing with his neighbour the happenings of the day, and whether he had a "good day" or otherwise.

I remember when I was taken to Cheder for the first time. This was a big event in the life of a Jewish male child (girls did not go to Cheder). He was wrapped in a big talith (a praying shawl) and the Rebbe spread out before him a big sheet of paper with Aleph-Beth printed in very heavy type. As the aleph and the beth were pointed out, small copper coins were dropped on the paper by his father and he was told that an angel was dropping it to him as a present.

In my own case my mother brought me, without a talith, but the kopecks were there nonetheless. Of my life at Cheder at that period I remember very little except for one occasion. On a Sabbath afternoon (we did not attend on Sabbath morning) while waiting in the yard to be admitted — the Rebbe always took a nap on that afternoon — we children indulged in a game resembling "ring-a-roses." We were all called in and a fierce whipping with a strap was administered to teach us not to be naughty.

Shortly afterwards we moved to another town, this time in Lithuania. It was a much bigger town than Illuxt, which meant that I had to walk a much longer distance to Cheder. We were living on the outskirts of the town in a wholly non-Jewish neighbourhood. It was there that I first encountered hostility from non-Jewish children, who used to waylay me on my way to Cheder. We lived there for a year or slightly more, and upon my father leaving for South Africa, we returned to Illuxt.

How, and what arrangements were made for my father to reach South Africa, I do not know, but after some months we received a letter from father that he had reached Johannesburg. Later he sent some money — wonderful money, for a "rouble" of that country, Africa, when converted into Russian money became ten roubles!

The news soon spread through Illuxt that Avrahom Itzig sent two hundred roubles for his son Abe or "Abke" to come to Africa as well. It formed an exciting topic of conversation in Shul on Saturday afternoon. This sensational news set in motion the stream of immigrants from Illuxt to South Africa, who all seem to have done very well.

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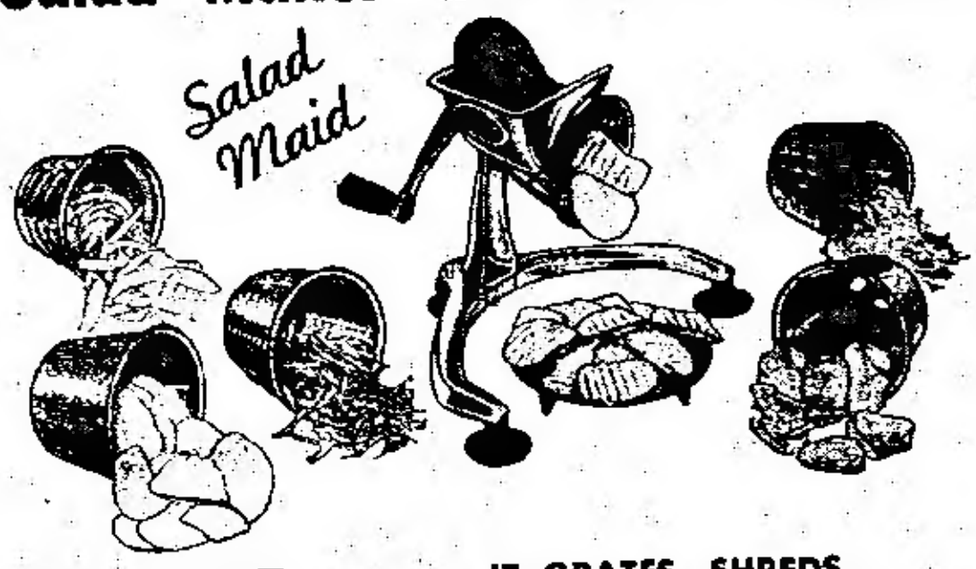

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owners of big properties and directors of well-known companies. Thus a chance visit and an exaggerated, though not altogether baseless fairy tale, altered the lives and destinies of hundreds of people. I say "hundreds" for the news spread far and wide among neighbouring towns and villages.

Upon our return to Illuxt a somewhat better era opened up for us, though we were not affluent, for the remittances from father were still very meagre and they had to be supplemented by Abe (my brother) doing cartage work. But there was no longer the grinding poverty, when mother was practically the sole bread winner — an apt description, for it was little more than bread that she laboured for.

Her "business," before father left for South Africa, consisted of buying up fruit and baking some sweetmeats that she carried to market, where they were placed on a table and sold to passers-by. This table was in the open without any kind of shelter and in the bitter Russian winter too!

My mother was one of about ten women, mostly widows who had to provide for their families. It is to her eternal credit that she refused to accept charity and preferred to struggle on, however hard that struggle was.

My mother, as I remember her then, was a vigorous energetic woman, with very sharp, bright eyes, though not otherwise very prepossessing. She had an inordinate ambition for her children, and tried to give them the best possible education, according to her lights and means.

Notwithstanding her illiteracy and superstition, she was a very shrewd woman and I remember that people came to ask her advice and opinion on many of their private affairs. It was due to her that I spent my last few years in a Yeshiva (Seminary) in Dvinsk.

She had almost as much faith in the potency of the "evil eye" as in the power for good of the Almighty.

A certain poor woman with a squint who lived in the neighbourhood was the bane of my mother's existence. On Friday, when my mother was baking Sabbath challah (white loaves), every care was taken not to expose the loaves to the sight of that poor woman, Sheina, lest her glance would ruin them for good.

Although mother often lamented the failure of the dough to rise even when Sheina was nowhere near and could scarcely be blamed, this did not prevent mother from taking evasive action whenever Sheina visited the house while something was cooking or baking.

Mother had great firmness of mind and was not easily deterred by difficulties. I have a clear recollection, that once having had to visit another town on some official business (I believe to procure a birth certificate) and not having had money to pay for transport, she walked some twenty miles to get there!

My teachers or "Rebbes" were all pious men and one or two were quite scholars but they had no conception of pedagogy. The procedure was more or less uniform. The child after having learned to read, was introduced to the Hebrew Bible in un-abbreviated form by translating texts word by word into Yiddish.

The Cheder commenced immediately after prayers, around nine o'clock, in the morning and continued uninterrupted till noon. After the midday interval at noon, it recommenced again until dusk in summer which in those regions was round eight or nine o'clock. In winter, long after nightfall, lessons finished at the same hour.

No children's games, much less sport, were allowed and the little that the children indulged in was furtive and stealthy. As we had neither marbles nor rubber balls for games of skill, pen-nibs were the stakes, except on Pesach (Passover) when we used walnuts. Friday was the only day when we had a half-day off to play. On Sabbath we had only an hour or so tuition but owing to the many restrictions — such as not being permitted to carry, ride, or indulge in any kind of work — the holiday was robbed of a great deal of its enjoyment.

My mother made two valiant attempts to send me to a secular school. The first I was sent to was a primary school attended mostly by the poorer section of the population and by peasants. My career ended abruptly after a few days.

One day at play-time the other boys, seeing a Jewish child among them — I think I was the only one — caught hold of me and tried, or pretended, to force what they said was pork into my mouth. I never returned to that school again.

Undaunted by that failure my mother sometime later registered me at the local "Gymnasium School." This was a government school with impressive buildings and equipment and a fine playground. As Illuxt had a relatively smaller Jewish population than the surrounding Lithaunian townlets, the percentage of Jewish students allowed was not always filled, and Jews from those townlets used to send their children to Illuxt. It was regarded as fortunate for me that I just struck a time when the quota was not filled.

However, this attempt, too, ended in failure. I noticed some boys walking out of the classroom but did not notice that before leaving they lifted their hands and asked the teacher's permission. I just got up and began walking toward the door. The teacher halted me and asked where I was

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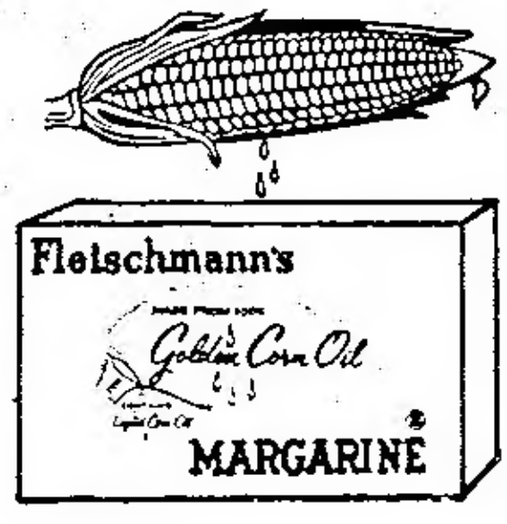

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A CRITICAL APPRAISAL OF AGNON, ISRAEL'S FIRST NOBEL PRIZE-WINNER

By Shimon Halkin, Professor Of Hebrew Literature at the Hebrew University in Jerusalem, Internationally Known Hebrew Scholar and Writer

(It was a happy circumstance that the Nobel Prize Committee in Stockholm named S. J. Agnon as co-winner of the 1966 Nobel Prize for literature on the eve of the month-long nation-wide observance of Jewish Book Month by the National Jewish Welfare Board Jewish Book Council of America. This critical appraisal of Agnon as Hebrew novelist and poet is condensed from an article Professor Halkin wrote in Vol. 16 of the Jewish Book Annual, published by the Jewish Book Council, on the occasion of Agnon's 70th birthday. Agnon, the first Hebrew writer to win the Nobel Prize, has lived in what is now Israel since 1908. He is now 78 years old.)

A creative writer like S. J. Agnon, whose influence will endure for generations, has already been rewarded by his own age which feels his impact intimately and intensely.

Whoever enters the domain of the creative writer becomes, according to the degree of the rapport between the writer and his age, a partner in the mystical quest which represents the writer's world outlook. He initiates an ascent on a celestial ladder, progressing in reverse order from a lower to a higher sphere. This is the road to great art taken, consciously or unconsciously, by S. J. Agnon; and the reader who enters his literary precinct surrenders, knowingly or unknowingly, to its alluring spell.

When one considers the nature of the sources from which Agnon is nourished, one is able better to appreciate his impact on the Jewish reader, who is ever ready to subject himself to Agnon with a sweet surrender. There is no doubt, as some critics contend, that Agnon is the only totally Jewish writer in modern Hebrew literature, an author whose writings embody the whole sweep of Jewish history.

There has been considerable comment about this extraordinary phenomenon of a contemporary Jewish poet whose wine has been drawn from old stores and who has also fashioned for himself new bottles with a unique and imperishable Jewish mold; and all this despite the fact that he, like his contemporaries among the Hebrew writers, is steeped in world culture. He more effectively than all his contemporaries wields the vital educative influence all great literature must exert upon its readers, a sense of personal identification with a people's entire existence, past, present, and future, each people in its own distinctive language.

From this point of view, Agnon is frequently compared to Mendele Mokher Sfarim. Just as "the grandfather" of Yiddish literature summed up in his work the culture of Russian-Lithuanian Jewry, so, it is averred, Agnon sums up in his work the historic culture of Galician Jewry. But the analogy is inept.

Mendele's work covers only a limited area in the life of Russian-Lithuanian Jewry, mainly its miserable existence whose nature he studiously observed through highly polished and perhaps overly rationalistic lenses. Agnon, on the other hand, weaves in his writings a tapestry of Galician Jewish life which is incomparably broader, more variegated and more colorful.

Even a superficial listing of the human types and characters presented by Agnon reveals, in terms both of milieu and occupation, a greater variety of spiritual forms, cultural currents and mores of the Jewry he depicts. Not only are Agnon's creative instruments more refined, but they also contain many more grooves and creases designed to fit their numberless shapes and forms. According to this criterion, it is universally agreed that Agnon is our most intensely Jewish writer.

The quality and quantity of his work, the purity of its Jewish spirit, and the sheer weight of its many tomes, combine to make it a veritable national museum, richly staked, abounding in colors and highly redolent of Jewish culture through the ages. It is a life-sustaining national source of posterity and for the present, a fountain rejuvenating the nation's youth and ensuring the continuity of Jewish history.

Agnon's current influence, however great, is but an intimation of surpassing things to come and will grow stronger in the future. The present age fails to draw adequate nourishment from Agnon's essential affirmative faith and confidence in life.

Agnon is by no means a naive writer. The attempt by some critics to identify him with his literary characters is nonsense. He is not Reb Yudel in "Haknasat Kalah" (Bridal Canopy), nor is he a disciple of the Oheb Yisroel" (Lover Of Israel), the "tsadik" from Optah and the other Jewish "tsadikim" for whom the whole Torah is compressed into the single pure precept, "Love thy neighbor . . ."

Like all authentic poets, Agnon is under no illusion that the world always dispenses justice, nor does he believe that in perilous times, when evil and destruction threatens to engulf mankind, a miracle is bound suddenly to occur and restore confidence. There are valid reasons for the abundance of tragic moments in Agnon's writings, not only in his secular stories like "Bidmi Yameha" (In Her Prime of Life) and "Sippur Pashut" (A Simple Story), but also in his sacred narratives such as "Aggunot" (Deserted Wives) and "Aggadat" Hasofer (The Legend of the Scribe), and in many others.

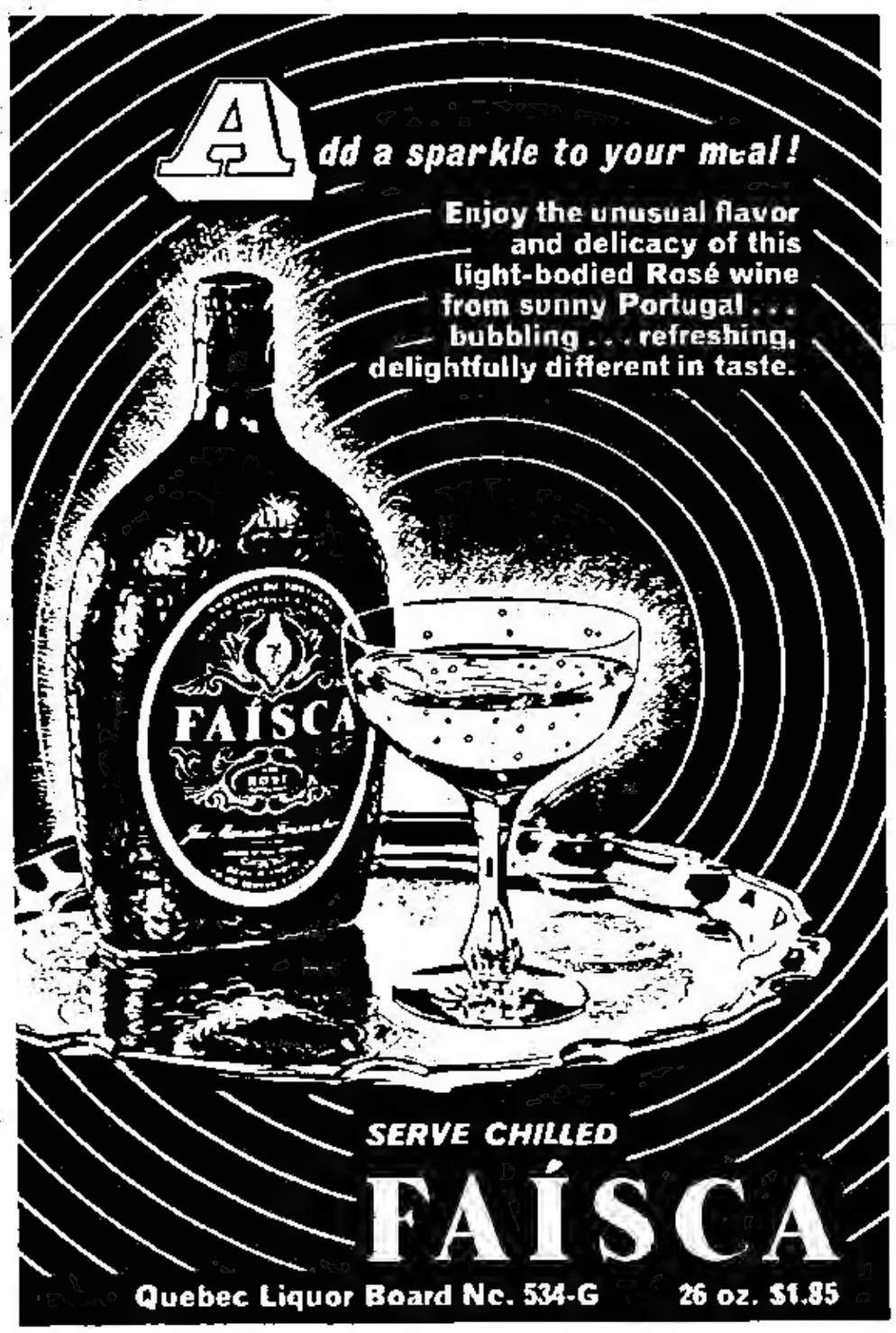
This predilection for the tragic adds a distinctive flavor to Agnon's works; it liberates them from the simple-minded sweetness of genuflecting feebly before the Creator, in which some critics would prefer to savor the typical Agnon.

Agnon's popular style has been widely misunderstood. His exterior garbs, woven from the finest of Grandmother's colorful threads, tend to conceal the inner individual conception of the pathos in man's craving for life and in his persistent effort to surmount all obstacles that confront his quest. It is not naivete, but faith in the essential goodness of life, that suffuses Agnon's writings. "For him who has God on his side," says Agnon, "even the bad things turn to good."

This maxim may well apply to the writer himself. His is not a blind faith in the monition that everything the All-Merciful does is for the best. This does not even enter into Agnon's exploration for the meaning of human existence. He does not attempt to justify the ways of Providence in its dealings with man. Rather he defends man's propensity to live, as a human being, because he believes in life, and to believe in life because he is alive. This accounts for Agnon's compassionate and charitable attitude towards all his literary characters.

He is, to be sure, capable of creating types, like the communal leader Reb Israel Shlomo, who are remote from even a semblance of perfection and in whom evil operates invisibly as does goodness in others of his characters. But it is precisely this invisible evil component that mitigates the harshness of its own sentence and draws it closer to the invisible in the good.

Both are manifestations of the same life-force the Creator has implanted in His creatures, so that each may fend for himself and



establish an independent existence. By what authority, then, does the poet condemn God's creatures, even when they incline towards evil and villainy?

In condemning them, he denigrates the life-principle God has instilled in His creatures, in order that they may live and love life as does the poet himself. This, it would seem, is the source of both the humor and the tragedy of Agnon. This, too, furnishes a clue to the secret of his famed light touch with just the bare tip of his brush. For example, while he does not ignore the meanness and malevolence in life, he handles them as gently and sympathetically as he deals with goodness and purity.

This belief in life, this zest for living, now gushing torrentially and now flowing silently, which levels all things great and small and blesses both the evil and the good, has vanished from our contemporary world. Difficult in such an age is the lot of the poet who, constitutionally incapable of concurring in its skeptical heresy, showers it with myriads of radiant spheres which seem to float out of interplanetary space and time.

The filmy garbs spun by S. J. Agnon for his "Weltanschauung," shimmering in a twilight zone between appearance and reality, will kindle their Jewish luminescence in the eyes of posterity, however dismally our own lost generation may fail to appreciate their true splendor. The radiant light Agnon suffuses into his writings stems from his childhood experiences and from his youthful longings for future happiness.

Even in his earliest realistic stories and up to and including his "Sippur Pashut," which show him deserting life's enchanted circle and planting both feet on solid ground, Agnon refuses to divest his world of the divine grace and sublime beauty which envelop it like a hallowed prayer-shawl. Agnon's writings are always absorbed in an other-worldly atmosphere which Bluma, in "Sippur Pashut", saw hovering around the picture of her dead father.

His symbolism is characterized by a religious exaltation which, for the most part, gives an impression not of the kind of folk-Hassidic fervor we meet in Peretz, but rather of a universal-human and intellectual-religious ecstasy.

Agnon's consummate skill in transforming reality into legend, in irradiating the inner sheen of Jewish existence until it blazes forth and fills the whole world with its glory, is revealed at its truest and greatest in his story "Bilvav Yamim" (In The Heart Of The Seas). In addition to the perfect form and content which characterize this prose work, the sheer perfection and harmony of ite entire artistic design produce an overpowering impact upon the reader.

It was the good fortune of "the first Hassidim," pious men of Butzatz, to have been the first to migrate to Israel. Agnon, with a heart full of compassion and citing verses of redemption, renders just due to those early immigrants, as well as to the thousands and myriads of Jews who followed, each of whom was truly reborn upon entering Eretz Israel.

Agnon is by no means the only modern Hebrew writer to have given literary expression to the radical metamorphosis experienced by the Jew who uproots himself from alien soil and tries to strike new roots in the Holy Land. But one would be hard put to think of another work based on the same theme in our literature which can compare with "Bilvav Yamim" in the catholicity of its Jewishness, the humility of its expression and the inner glow that shines out of its minutest psychological situation and its most unassuming descriptive vignette.

If we define the epic as the crystallization of national greatness and heroism into an artistic embodiment of the finest visions and aspirations of a people, this story should be regarded as the first successful literary incarnation of the longings for Eretz Israel in their purest and holiest Platonic sense.

The longing for Eretz Israel may well be our only national aspiration which reflects the soul of the whole nation as a complete unit, as a high common denominator shared by all sections of the people, from the Orthodox Frankfort Jews to the members of the Galician "Shomer Hatzair," descendants of the Hassidim of Butzatz.

Agnon says regarding them that "Reb Avraham the mohel," the same Avraham the mohel who brought more than half of the town into the Covenant of our father Abraham, may he rest in peace, took a circumcision knife, passed it under the feet of each of them and said, "My sons I am cutting under you so that the dust of your town may not cling to you."

Whose heart will not be profoundly moved on reading the pages describing the departure of the "olim" from the forest, from the "bet hamidrash," from the cemetery and from the Streefa River, on whose shores they would stand "to implore forgiveness from the waters"?

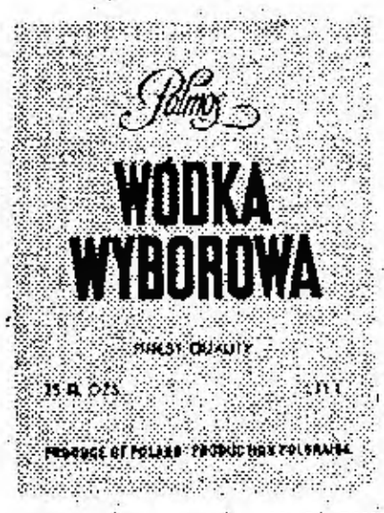
There are only a few of Agnon's works in which the folk concept is broadened and deepened into a national symbol, into myth in the purest sense of the term, as in this story. The folk element here transcends the limits of space and time. Localism and folklore are no longer employed even as stylistic and pictorial devices. All the voices and echoes of Biblical quotations, of Talmudic legends and folk tales, are woven into the fabric of the narrative and combined into a perfect musical unity on which every note from beginning to end is inexorably binding.

Even the grotesquerie in the folk tale about "the image of a man on the sea, whose beard is long and whose side-locks hang from both cheeks, a book in his hand and a handkerchief spread under him, on which he sits in the manner of a man in quiet leisure, whom no gale at sea can drown nor beast in the sea "swallow up" — such buffoonery, flows naturally from the narrative like the flame from a burning candle.

Agnonistic symbolism, without parallel in Hebrew literature, can be appreciated in its majestic grandeur even by the ordinary reader, and not merely by a small

(Continued on Page Sixty-One)

Enjoy an old-fashioned Christmas!



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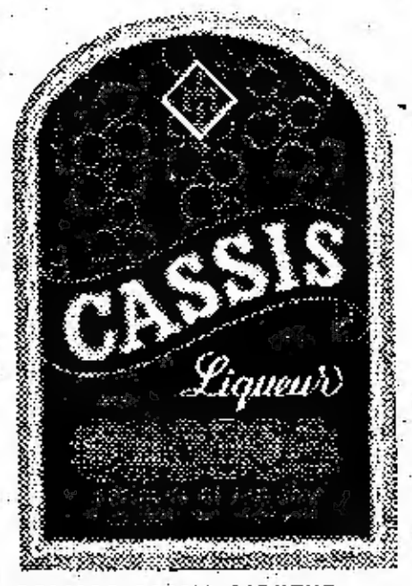

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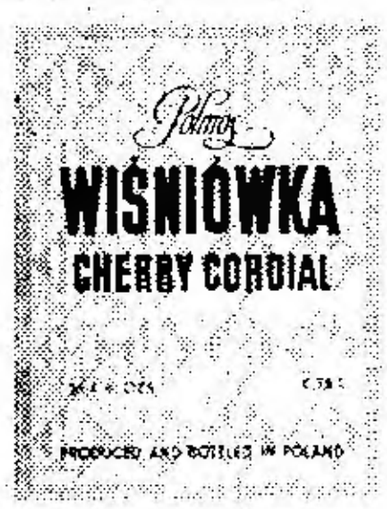

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THE "RUNNER", MALA ZIMETBAUM

By Giza Weisblum, in the Jewish Frontier

(This is the first authentic account of Mala Zimetbaum's story. It forms a chapter in a forthcoming anthology of Jewish resistance to Nazism in occupied Europe, edited and translated by Yuri Suhl. Giza Weisblum, a relative of Mala Zimetbaum, was born in Tarnow, Poland, and emigrated to Belgium in 1916. In World War II, she was a member of the Belgian underground until 1943 when she was arrested by the Gestapo and deported to Auschwitz. She now lives in Israel and is working on a play about Auschwitz with Mala as the central character. Yuri Suhl, novelist and biographer, who edited and translated this account from the Yiddish, is the author of "One Foot in America"; and "Ernestine Rose and the Battle for Human Rights".)

Those of us who knew of Mala's escape awaited the *Appel* with pounding hearts. We hoped that by the time her disappearance was discovered she would be far away from camp.

It was five in the evening. The orchestra played as the exhausted prisoners, guarded by S.S.-men and their dogs, returned from work. The prisoners were counted but the count did not add up to the expected number. Another count was taken and yet another with the same result. The *Appel* dragged on. The S.S.-men now realized that the missing prisoner, Number 19880, was none other than the "runner" Mala. This caused a flurry of excitement.

Frau Drecksler, the head overseer, was beside herself. The "runner" Mala? Impossible! We've treated her so well. Maybe she has fainted and is lying somewhere. She was ill lately: had a spell of malaria.

The whole camp was searched. Frau Drecksler herself was running around, looking into every nook and cranny. No Mala. She informed the guardhouse: one missing. The sirens were sounded. An S.S.-man on motorcycle was dispatched to Auschwitz I to alarm the camp. Frau Mandel, camp commander of Birkenau-Auschwitz II, sharply reprimands Frau Drecksler for having given Mala too many privileges, too much freedom. Mala knows all the secrets of the camp. She could reveal much. She must be caught at all cost. All Gestapo departments and police stations were alerted by telephone.

A feeling of elation swept through the prisoners. They all knew Mala and were convinced that she would arouse the world. The siren continued to scream without a letup because it was discovered that in the men's camp there was also one prisoner missing — Edek Galinski.

Mala's friends, the three "runners," Lea, Sala and Herta, were accused of having helped her escape. They were taken to the Political Department for questioning but they insisted that they knew nothing. They were stripped of their privileged functions as "runners" and sent to a punitive *Kommando.*

Time passed. The prisoners, caught in their daily struggle for survival, gradually forgot about the joy Mala's escape had evoked in them. But we, a small group of her close friends, talked about it frequently and continued to hope that by now Mala was far away, perhaps even beyond the Polish border. (As her relative, I was one of the very few who knew of her plan to escape.)

Mala was born in Brzesko, Poland, in 1920. When she was eight years old, the Zimetbaum family emigrated to Belgium and settled in Antwerp where Mala, one of five children, went to school. She was a member of *Hanoer Hatzioni,* a Zionist youth group, among whom she was very popular. Her education was interrupted when her father became blind and Mala had to assume the burden of supporting the family.

When World War II broke out and the Germans occupied Belgium they would stage round-ups to catch Jews, presumably for labor. Actually, they were sent to the collecting center at Malin. When the Germans had rounded up about 2,000 Jews they would make up a transport to Auschwitz. In 1942, Mala was caught in one such round-up. She had made plans to escape from Malin but the transport left much sooner than was expected.

I remember the postcard Mala sent us from Auschwitz. It read: "I am well. I work and am in good health." The text was the same on all the postcards which the Germans compelled their victims to write home in order to deceive the people. Mala dared to add: "All the others are with our sister, Etush."

Mala's sister, Etush, had died before the war. But Mala's warning eluded us. We thought that the work was hard, the conditions bad; that the old and the weak would probably not survive, but that young people like Mala would manage to hang on to life.

In 1943, when I was a member of the Belgian underground movement, I too was arrested and sent to the same camp where Mala had been. Shortly afterwards we were herded into cattle cars and after a three-day journey under horrible conditions we arrived in Auschwitz. As soon as we got out of the cars the men were separated from the women and we had our first selection. The young and the healthy were marched away; the old, the weak, the women and the children were ordered into trucks, presumably to "follow the others."

In camp we were forced to undress; our heads were shaved and our arms tattooed with numbers. We discovered where we were and where the people on the trucks had been taken to. It was then that I understood the message on Mala's card: "All the others are with our sister, Etush."

But what about Mala herself? Was she still alive? And if so where could she be in this Gehenna?

I found her. Or, rather, she found me. Mala, at that time, was already a "runner" and interpreter. She was picked by the S.S. for this work because she spoke several languages. As a "runner," or *Lauferin,* as it was called in German, she could move about freely from one part of the camp to another, which was strictly forbidden to ordinary prisoners.

She utilized this privilege to help establish contact between members of separated families and frequently risked her life by carrying messages and medicine. She displayed similar courage in assisting the underground movement, which was then beginning to be organized.

As soon as Mala learned that a new transport had arrived from Belgium, she hurried to seek out acquaintances, to inquire about the situation in the outside world, to warn the already spiritually broken of the horrible reality they faced, and to console them. That was how we found each other.

One of Mala's functions was to assign the sick, released from the hospital, to various work details. She always tried to send the women still weak from their illness to the lightest type of work. And she always warned the patients of the coming selections, urging them to leave the hospital as quickly as possible. In this way she saved the lives of many women.

Mala spoke gently to the pri-

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soner-functionaries, especially the *Kapos*, who shouted at the prisoners, to behave humanly. "We're all in the same boat here," she would remind them. "We're all prisoners and the same fate is awaiting all of us."

Mala had infinite patience. Someone was always asking her for help and she did everything she could, regardless of nationality or political affiliation. She was a human being in the fullest sense of the word.

And to be a human being in Auschwitz was no easy thing. Upon your arrival in camp the Germans informed you with a devilish little laugh that "From here one leaves only through the chimney." The human being was transformed into a number and nothing remained but the instinct to live, to live one more day, one more hour.

May, 1944. Day and night the transports kept coming from Hungary. Ninety-five per cent of the new arrivals were sent directly from the cattle cars to the gas chambers. The crematoria blazed away without a stop, their chimneys belching flames. The camp was enveloped in a thick black smoke. The stench of the burning bodies was suffocating.

"Operation Hoess" (Hoess was the commandant of Auschwitz) had reached its peak. The crematoria could no longer accommodate the accelerated tempo of the transports. The victims were standing around for hours, waiting their "turn" for the "bath."

We were not allowed to get near them. We could not cry out to them that they were being deceived, that they were going to their death. And even if we could what good would it have done? They were surrounded by S.S.-men, armed to the teeth.

Mala's barracks was located close to the barbed-wire fence where the nearby path led to the crematoria. Through the walls she could hear the conversations of the waiting victims, the wailing of the children, the shouting of the S.S. and their barking dogs, the screams of the beaten and, frequently, the shooting. She could endure it no longer. She decided to escape and alarm the world. Tell the world what was happening. We believed that if only the world knew . . .

Escape? But how? Some Poles had tried. Poles who came from that region, who had friends and relatives there. And they did not succeed. How would a Jew? And even if she succeeded in escaping, where would she go? Who would help her? But the thought gave her no rest.

One day Mala told me of the escape-plan of a Pole named Edek Galinski. He had been in camp since 1940. He came with the first transport and had worked on the construction of the camp. His number was 531. He was familiar with every part of the giant complex Auschwitz-Birkenau. As a mechanic, he came in contact with civilians who did various jobs in camp that the Germans did not entrust to prisoners for fear of sabotage. It was through them that he got in touch with people in the outside world. His work frequently took him to the women's camp and that was how he got to know Mala.

This was Edek's plan: he would get an S.S. uniform and, disguised as an S.S. officer, would lead a friend, a fellow prisoner, out of the camp, presumably for outside work. For this he needed a *Passierschein* (a special permit). Mala was in a position to steal such a permit from the guardhouse to which she had access. She agreed to do it and proposed to Edek that he take her along. Edek's friend was against it. He was afraid to escape with a woman, especially a Jewish woman. Edek then decided to escape with Mala. He too wanted to arouse the world.

They decided to leave on a Saturday. Saturday noon some of the S.S. went off duty and the guard was somewhat lighter than usual. Mala was to wear a man's uniform. As a prisoner-functionary she was allowed to let her hair grow. That was an advantage on the outside. But disguised as a man she would have to tuck her hair well under her cap and carry a washbowl on her head to hide her face.

In addition to myself, Mala confided her plan to her closest friends, the three "runners" with whom she worked, and who lived in the same barracks. They promised to help.

Everything was ready for the appointed day – June 24, 1944. On that day Mala put on an abdominal belt in which was hidden a stripeless dress. (On the backs of all the prisoners' clothing was painted, in red, a thick stripe or cross, a tell-tale mark that made escape difficult.)

We said goodby to each other. Mala was calm. We all marveled at her and envied her courage. The camp was ringed with two *Posten-Kette* (chains of guard posts). The first was an electrified wire-fence that surrounded every part of the camp and a watchtower stood at every fifty meters, manned by S.S. with machineguns. If Edek and Mala succeeded in getting past the guardhouse they would find themselves in the area of the second *Posten-Kette* that ringed all the camps of the Auschwitz-Birkenau complex, among the armed S.S. and the dogs guarding the prisoners working outside the camp.

As Mala approached the gate of Camp A her three friends, the "runners," were already standing at the *Blockfuhrerstube* (the guardhouse). They were always there, ready to carry out the commands of the S.S., but this time they were there as lookouts to warn Mala if anyone unexpected, or one of the S.S. overseers wandering around the camp, should suddenly appear.

It was noontime. The S.S. guard, now off duty, emerged from the guardhouse and rode away on his motorcycle. Mala and one of the "runners" entered the guardhouse. Only one woman S.S.-overseer was there. They knew her well. She liked to drink. Mala had a present for her, a bottle of vodka. The overseer thanked her and poured herself a drink. The "runner" engaged her in conversation while Mala left the room and went to the washroom where Edek had hidden the uniform and the washbowl.

From a distance I could see Mala leaving the guardhouse, bent under the weight of the washbowl on her head, her face almost completely hidden by it. Outside Edek was waiting. He had concealed himself in a potato bunker (a kind of cellar) not far from the guardhouse and, at a sign from his friends, emerged from the bunker unnoticed.

Edek let Mala go first and followed a few paces behind her. This was the procedure for an S.S.-man leading a prisoner, and Edek was well acquainted with the rules. This was how he himself was frequently led to work outside the camp.

Now they were both heading in the direction of Camp Budy. They knew that on the way they would probably run into some sentries, but they took comfort in the fact that these were new arrivals from the front "for a furlough in Auschwitz," who were not yet familiar with the guard personnel of the camp (which numbered around 3,000 S.S.-men). The plan was that if Edek and Mala passed Camp Budy without a mishap Mala would discard the heavy washbowl somewhere in a cornfield and take off her uniform. Edek would remain dressed in his and give the appearance of an S.S.-man out for a good time with his girl friend.

One day a rumor spread through the camp that Mala and Edek had been caught – that they were already in Auschwitz I, in Block 11, where prisoners were tortured to death during interrogations and shot by the hundreds at the Black Wall.

Mala and Edek in the Bunker? We could not believe it. We did not want to believe it. After two weeks? How was it possible? Unfortunately the rumor turned out to be true. Mala managed to send

(Continued on Page Eighty-Two)

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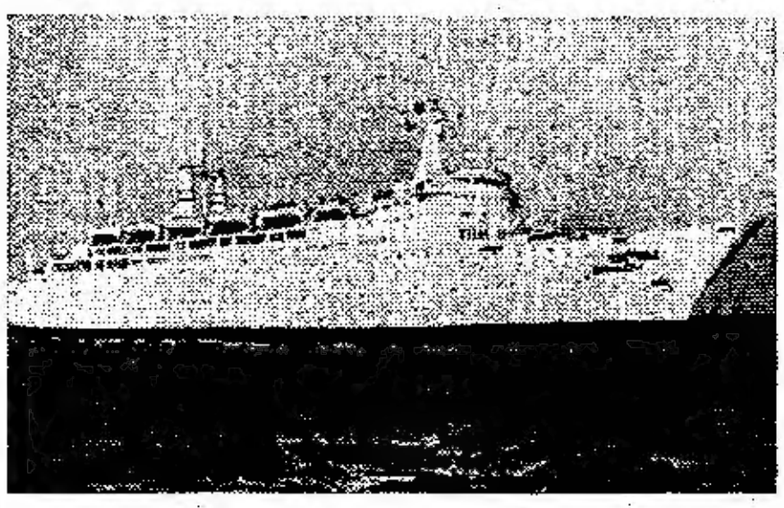

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By Cantor Nathan Stolnitz, 25 Laurelcrest Avenue, Toronto

If we follow the biographies of our stage performers we find that the majority started out as cantors' apprentices (m'shorrerim) or were the sons and daughters of cantors. A consequence of this is that there has been a clear and indelible influence of hazzanut (liturgical song) upon the entire history and development of the Yiddish theatre. There still exists a close relationship between the two, a relationship which has remained ever since the beginning of the Yiddish stage.

In all the larger Jewish centres we find that synagogue choir-singers were drawn into operetta-ensembles and that many of these became noted stage artists and performers. Many who went through this development found that it was no obstacle to their becoming famous cantors. The historic chain of Jewish theatre is interwoven with cantorial links which have strengthened and added zest and color to this field of artistry which has had such an enormous influence on the broad Jewish masses.

What is more, many talented cantorial composers have made solid contributions to theatrical music, writing musical plays which were successfully performed by Yiddish troupes. We shall merely indicate two unforgettable Lemberg cantors: Baruch Schorr (1823-1904) who for many years served the Great Synagogue in that city; and Itzchak-Hirsh Halperin who for 25 years was head cantor of the Lemberg temple. He died in the early 1920's.

An incident in the life of Baruch Schorr, having to do with his operetta, is worth repeating here. It is mentioned in E. Zaludkowski's compact lexicon of cantors published in Detroit in 1930 and entitled Kultur-treger fun Yidisher Liturgie (Cultural Figures In Jewish Liturgy). When Cantor Schorr attended the theatre on the first night of his operetta, Shimshon Hagibbor (Samson) the audience rose to give him a warm ovation. The pious element in Lemberg Jewry considered his visit to the theatre as a sinful act and the rabbi, Reb Itzenyu Ettinger, punished him by forbidding him from leading the congregation in prayer for four weeks.

This penalty wounded Reb Baruch's feelings and he decided to emigrate to America. In 1891 he was accepted as cantor of the Attorney Street Synagogue in New York where he served with great acclaim for five years. But the Lemberg community missed him badly and sent a special deputation to New York to induce him to return. Despite the earnest pleas of the officers and worshippers in New York to induce him to return, Cantor Schorr left that city in 1896 and returned to his beloved Lemberg where he had previously provided sacred song for 31 years. He was warmly greeted on his return and the Jews of Lemberg were over-joyed to have their favorite back with them.

At that time Cantor Schorr wrote his books "B'chor Schorr"; and "Yithron L'chachma" (The Advantage of Wisdom) which drew attention and respect from religious scholars and he continued to create cantorial compositions which are sung in synagogues to this very day. One year in the latter days of Passover when Reb Baruch had reached 81 years, he recited his last prayers. It was at the passage ("and for our sins . . .") at the words "ovinu malkenu galeh" (Our Father, our King, reveal Thyself! . . .) that he breathed his last, standing on the prayer-platform. In 1906 one of his six sons, all of whom were noted cantors, published his father's High Holy Day compositions entitled "Neginoth Baruch Schorr."

When Elias Zaludkowski (1888-1943) the cantor-composer and musical lexicographer, son of the communal cantor of Kalisz, Noach Lida'er Zaludkowski, was quite young he composed the music for a musical drama which had been written by Shmuel Rosenfeld. While he was a student at the Berlin Conservatory he participated as a singer in a Yiddish acting group and provided music for the operettas they performed. We could easily compile a substantial list of cantors who contributed to, and participated musically in, the Jewish theatre. This, however, would take us too far afield from our present limited goal.

It is commonly known that among Jewish vocalists there has always been, and to an extent still is, a musical conflict of choice or, more properly speaking, a personal dilemma involving which career to pursue: to perfect oneself in the path of cantorial and sacred song, or to devote oneself entirely to the opera and the theatre. We cannot overlook the fact that quite often many cantors have moved from the pulpit to the stage and later made a complete retreat back to the pulpit, especially those with gifted voices of great calibre who have been enticed and attracted to opera and have in the end returned to cantorial music, influenced by re-awakened religious emotions, and having never irrevocably closed the door behind them to the temple of sacred song.

And now back to the theatrical field, especially operettas and their connection with synagogal song. Starting with Abraham Goldfaden (1840-1908), the father of the Yiddish stage, we are well aware that he drew the music for his many operettas almost without exception

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from the traditional well-springs of cantorial music. He adapted old tunes with the aid of his first choirmaster, Hershel Goldenberg, who, incidentally, later became a cantor.

So it also was with his successors who were productive in the operatic field. Most of them were imbued with the musical tradition of the synagogue, transferred it to the Yiddish stage where they gave it a different form and where the masses felt at home in it and were inspired by it. The popular theatre lyrics based on synagogue melodies were sung over and over again in thousands of Jewish homes and in factory workshops so that a certain leitmotif of "hazzanut" was ever-present in the milieu and aural consciousness even of the non-synagogue attender.

This helped to keep alive in him at all times in his grey, workaday life, the spark of Jewish consciousness ("do pintele Yid") . . . As the saying goes, he felt the Sabbath on the week-day, bringing pleasure and delight to where there was none. From all this we can safely conclude that a truly authentic Jewish melody stemming from a genuine and traditional source and rendered by a singer with voice and sincerity can effectively win back a sinking soul and restore him to composure and serenity.

Great credit for the enrichment of both fields of music liturgical and theatrical, must be ascribed to a number of productive composer-conductors who have gained recognition for the influence they have exerted on both musical fields. In general many gifted conductors who have led both synagogue choirs and theatrical chorus-ensembles, have had a great share in the world-wide success and acclaim won by many cantors as well as in the fame of many stage vocalists some of whom have had operatic careers.

Among these we ought first to mention the name of the never-to-be-forgotten conductor-composer Isaac Schlossberg (1877-1930), a son of Cantor Leibele Alukser, known as Sho'agas Aryeh ("the lion's roar") for the extraordinary power of his voice. Isaac Schlossberg was for many years musical director of the Warsaw Operetta Theatre and at the same time choir-leader of the Tlomacka Street Synagogue in Warsaw.

Among his liturgical compositions and recitatives his wonderful "R'tzeh" reached the peak of success. It was made popular by the late Gershon Sirotta when recordings enabled its world-wide distribution. To this day Schlossberg's "R'tze" is still sung by many cantors. It is understandable that the works which Schlossberg created for the stage should be filled with the spirit of our religious song despite the fact that they were produced with the trappings and in the pattern of modern musical forms.

Joseph Rumshinsky (1881-1956), who was so productive in his work as conductor and composer for the stage and who was the author of more than 100 popular Yiddish musicals, was greatly influenced by our religious music. He freely drew on these sources from his earliest chidhood, being an assistant of the famed Vilna Cantor, Yosef-Tzvi Cohen (one of the greatest pulpit-singers in the second half of the nineteenth century) and participating in the choir with Schlossberg and other gifted vocalists who later became cantors of note.

"No one else, not even Abraham Goldfaden himself, the father of the Yiddish operetta", wrote the editorialist of the Tog-Morning Journal on the day of Rumshinsky's funeral (February 19, 1956), "has enriched the Yiddish stage with as much music as Joseph Rumshinsky. His musical creativity contributed greatly to the maintenance of the spirit of Jewish life in the New World and towards its bond with its home in Eastern Europe . . . "

In the entire period of more than a half-century in which he was connected with the Yiddish theatre he was never estranged from the cantorial world and from time to time he even composed cantorial pieces for the pulpit which enriched the repertoire of the synagogue.

The influence of synagogue chant imbibed in his early youth not only laid a clear impress on his whole style of musical creativity but it also left him with a close attachment to it; he felt truly fulfilled when he could find time to devote his talent to some choral composition of a religious nature. Among cantors his best known work of this kind was his admirable religious cantata "Oz Yoshir" which he rehearsed with a large choir of cantors at a concert given by the New York Cantorial Association more than 30 years ago in Mecca Temple in which the best cantorial talents performed.

As he himself points out in his memoirs ("Klangen fun mein Leben", 1944 New York, 800 pages) and as is agreed in Jewish musical circles, if his work for the Yiddish stage were to be closely analysed one could find its origins in synagogue responses and particularly in Jewish prayer. Rumshinsky took great pride in this for, as he writes, "the great musicians of history, Bach, Beethoven, Wagner, Tchaikovsky, and others, all made use of religious music".

His dual role as a liturgical and a theatrical composer (with emphasis, of course, on the latter) was clearly revealed in the eulogies pronounced at his funeral by the representatives of both groupings: The then president of the Cantors' Association, Zindel Eskowitz; Jacob Kalich, of the Theatrical Alliance; Maurice Schwartz, of the Yiddish Art Theatre; Sholom Secunda, president of the organization of Jewish composers and conductors; Gustave Berger, on behalf of the Yiddish Actors' Association; and Chaim Ehrenreich, for the Jewish Daily Forward, as well as for Rumshinsky's compatriots and fellow-townsmen from Vilna.

Another talent active in the cantorial art and for the stage was the

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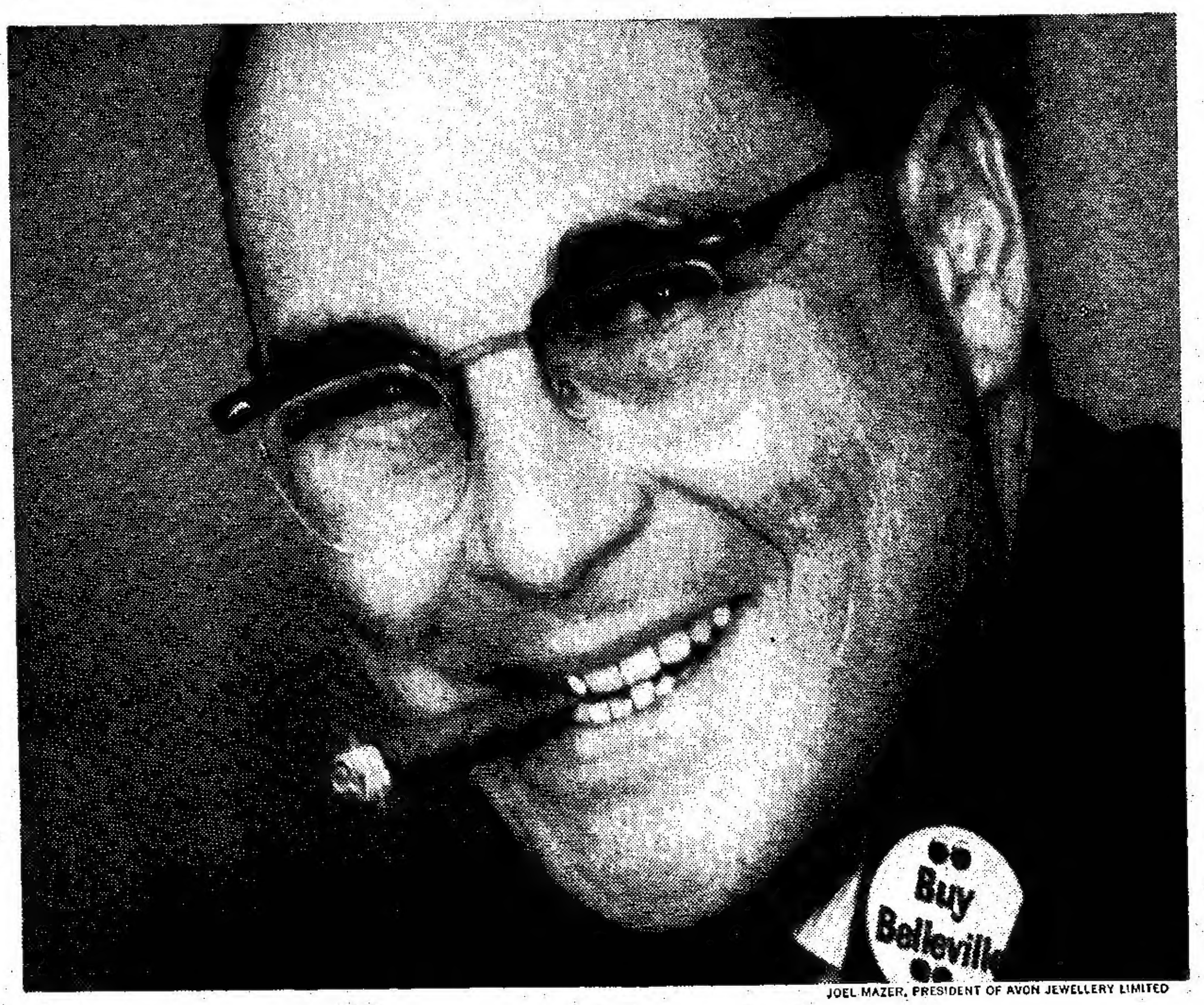
conductor Herman Wohl. He came to New York in 1896 while still quite young, possessing an excellent training and background, and permeated with Chassidic zeal inherited from his pious parents in Galicia, and with a grounding in religious music acquired from the cantors of that region. He created numerous synagogue compositions while employed as a choir director in a Synagogue and also wrote music for the Yiddish theatre. As he put it in his biography: "The Yiddish stage was enriched by the resources of Chassidut and Hazzanut."

For a decade he worked with Yossele Rosenblatt in the Ohev Tzedek Synagogue. His richest period, however, was the twelve years in which he worked with Cantor Aaron Segal at the Roumanian Synagogue, at that time a centre of musical prayer.

While we are discussing the double role of certain conductor-personalities in the synagogal-choral field and in the Yiddish drama, a place of honor must be given to Sholom Secunda who has done his worthy part in weaving our chain of musical progress. Secunda is today one of the most prominent composer-conductors in American Jewry and has much to his credit in both fields. It can be revealed that Secunda had no small share in the cantorial advancement of our Metropolitan Opera star Richard (Reuven) Tucker, though Tucker's first steps in Hazzanut were taken under the guidance of my friend, the late-lamented Joshua Weisser.

One of our leading composer-choirmasters in England was Professor Samuel Alman (born 1878) who came to London in 1903, having acquired a musical reputation in Odessa. He contributed much to the repertory of the synagogue and was also fertile and productive for the Jewish theatre. He undertook some serious projects for Jewish opera creating his own opera called Melech Achaz (King Ahaz) based on the libretto of Abraham Mapu's Biblical novel

(Continued on Page Sixty-Three)



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Eric Paul Salsberg, above, son of Mr. and Mrs. Robert Salsberg, 328 Warren Road, Toronto, graduated from the University of Toronto with the Bachelor of Arts degree with first class honours in Modern Languages and Literature; the Sir John Knowles Collins Scholarship for standing first in class in Sociology and Philosophy; and the French Government Book Prize. At the end of his third year, he was granted credit for a complete year spent at the University of Strasbourg, in Modern Languages and Literature; at the end of the second year, was awarded the Elizabeth Ann Wintercorbyn Scholarship, and the Alma Anderson Basteda Memorial Prize in English, both in Modern Languages and Literature; at the end of the first year, half of a Reuben Wells Leonard Scholarship. On admission to the University, he was awarded a J. W. Billes Admission Scholarship; half of the Edward Blake Scholarship in English and History; the Edward Blake Scholarship in Algebra, Geometry, English, and History; ranked for one-third of the Joseph Henderson Memorial Scholarship and one-half of the Margaret Anna Brock Scholarship; and a James Harris Scholarship in Modern Languages. On admission to University, with a grade of 91.4, his marks included high marks in piano and theory, as well as academic high school subjects in every field. He is doing further study in Law, at the University of Toronto. At the University, he wrote movie reviews for the Varsity; and also taught Religious School classes at Holy Blossom Temple. He is the brother of Lanny, aged eighteen; and Merle, sixteen; grandson of Mrs. Sarah Salsberg, 2400 Bathurst Street.

Shown at the home of Lionel Schipper, 17 Robinwood Avenue, endowment co-chairman of Toronto Chapter, Canadian Friends of the Hebrew University, and Mrs. Schipper, are: the host; Mrs. Ralph Halbert, 11 Mead Court; Dr. Bernard Cherrick, executive vice-president of public relations, of the Hebrew University of Jerusalem, in Israel; the hostess; and Dr. Ralph Halbert, Toronto Chapter president; all of whom are interested in the University's Family Endowment Plan. Joseph Lunenfeld, 6 Whitmore Avenue, is co-chairman with Mr. Schipper.

Martin, aged thirteen years, above, is the son of Mr. and Mrs. Samuel Rosen, 247 Hillhurst Boulevard, Toronto; brother of Linda, aged eight years; grandson of Mrs. Esther Rosen, 1 Replin Road, and the late Philip Rosen; and of Mr. and Mrs. Kalman Burstyn, 245 Hillhurst Boulevard.

— Morrison Studio

Mrs. Howard Martin Schwartz, 5370 Macdonald Avenue, Montreal, above, is the former Miss Edythe Diane Myers, daughter of Mr. and Mrs. Herbert H. Myers, 511 Roslyn Avenue. Mr. Schwartz is the son of Mr. and Mrs. Myer Schwartz, 1020 Lapointe Street.

— Drummond Photos

Ellen Rona, aged three years, right, is the daughter of Mr. and Mrs. Harold Trevick, 5130 Bourret Street, Montreal; granddaughter of Michael Yancovitch, of that address, and the late Mrs. Ellie Yancovitch; and of Mr. and Mrs. Jack Trevick, 45 Joyce Avenue.

Miss Minnie Grossman, left, daughter of Mr. and Mrs. David Grossman, 108 Almore Boulevard, Toronto, graduated from the University of Toronto, with the Bachelor of Arts degree with honours in Modern History and Languages. She won a $1,500.00 scholarship from the Province of Ontario; and a $1,500.00 scholarship from the University of Toronto. She spent a term of study at the Sorbonne, in Paris, France, during her course; and is working for the Master of Arts degree at the School of Graduate Studies, at the University of Toronto, in French Literature. She is assisting in the department; and teaches French weekly, at Scarboro University. At the University, she was a member of the Drama Group. She is the sister of Jeffrey and Allan; granddaughter of J. Granek, of Hamilton, Ontario, and the late Mrs. Mala Granek; and of the late Mr. and Mrs. J. Grossman.

— Drummond Photos

— Gazette Photo Service

Photographed at the Variete Symphonique, sponsored by the Junior Committee of the Montreal Symphony Orchestra, at Place des Arts, are: left, Michael J. Hayes, 54 Chesterfield Avenue, chairman; Mrs. Hayes; Mrs. Paul Lowenstein, 4862 Jean Brillant Avenue, and Mr. Lowenstein, president of the Junior Committee.

Mrs. Irving Wintrob, 210 Glenayr Road, Toronto, below, is president of the Jewish Home For The Aged And Baycrest Hospital, Women's Auxiliary. Mr. and Mrs. Wintrob have three children: Raymond Wintrob, a student at the Jewish Theological Seminary of America, in New York; Jonathan Wintrob, a second year student at McGill University, in Montreal, Quebec; and Ava, aged fifteen years, a student at the North Toronto Collegiate Institute. Mrs. Wintrob is the daughter of the late Mr. and Mrs. Abraham Cohen. Mr. Wintrob is the son of the late Mr. and Mrs. Moe Wintrob.

Mrs. Michael David Clayman, 3440 Decelles Place, Montreal, is the former Miss Barbara Rosenberg, daughter of Mr. and Mrs. Maurice Rosenberg, 4930 St. Kevin Street. Mr. Clayman is the son of Mr. and Mrs. Moe Clayman, 3270 Ellendale Street.

— M. Friedman

Mrs. John Swidler, 7925 Kingsley Road, Montreal, left, is the forme Miss Vickie Susan Endleman, daughter o Mr. and Mrs. Irving Endleman, 2250 Lafortune Street. Mr. Swidle is the son of Mr. an Mrs. Samuel Swidler, 5817 Palmer Street.

— M. Friedma

: Variete Symphonique, enior Committee of the Orchestra, at Place des el J. Hayes, 54 Chester- ; Mrs. Hayes; Mrs. Paul n Brillant Avenue, and president of the Committee.

210 Glenayr Road, To- dent of the Jewish Home ycrest Hospital, Women's Mrs. Wintrob have three Wintrob, a student at the eminary of America, in Wintrob, a second year University, in Montreal, d fifteen years, a student Collegiate Institute. Mrs. ter of the late Mr. and Mr. Wintrob is the son nd Mrs. Moe Wintrob.

Mrs. John Swidler, 7925 Kingsley Road, Mont real, left, is the forme Miss Vickie Susan En dleman, daughter o Mr. and Mrs. Irving Endleman, 2250 Lafor tune Street. Mr. Swidle is the son of Mr. an Mrs. Samuel Swidler, 5817 Palmer Street. — M. Friedma

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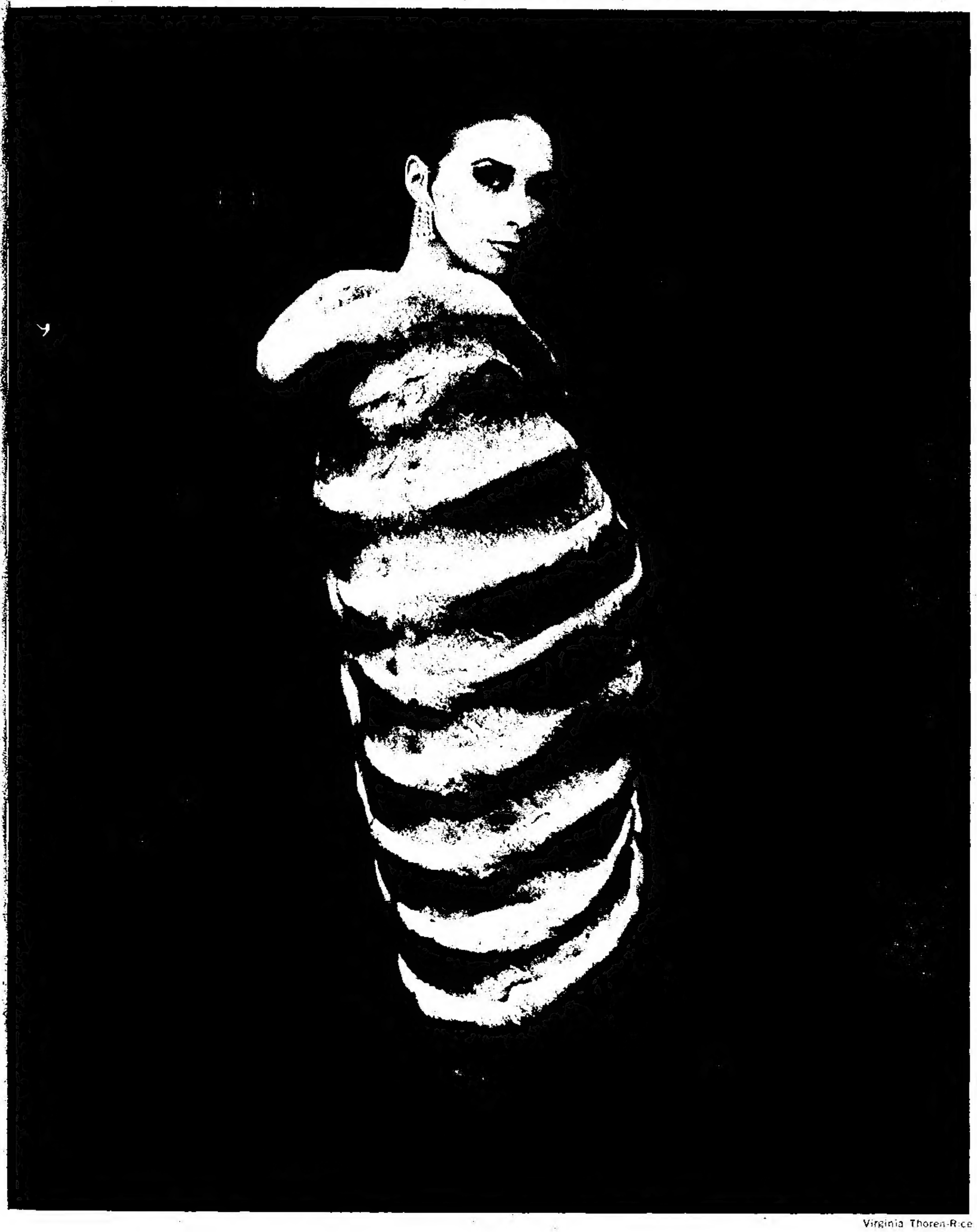

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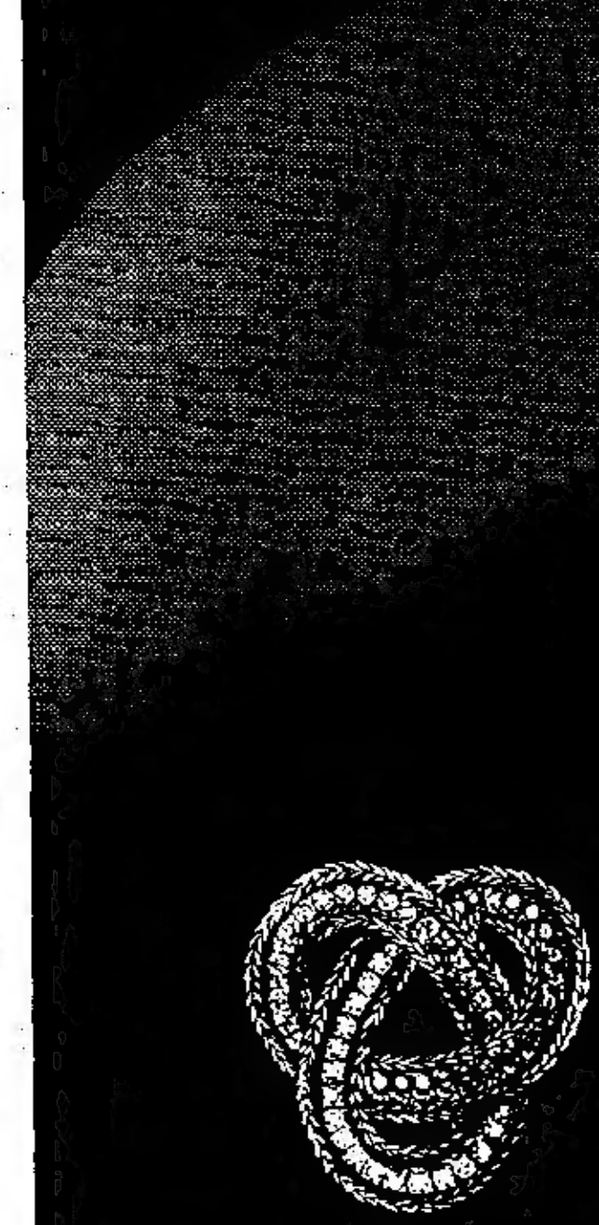

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Mrs. Howard Joseph Golden, of New York, above, is the former Miss Gail Shiri Kadison, daughter of Mr. and Mrs. Samuel Kadison, of Teaneck, N. J. Mr. Golden is the son of Mr. and Mrs. Harvey Golden, 4067 Vendome Avenue, Montreal.
— Bradford Bachrach

Mrs. Arnold Morrison, 152 Delhi Avenue, Toronto, above, is affiliated with Bnai Brith Women, National Council of Jewish Women, Gold Star Organization, Association For Children With Learning Disabilities, and the Martin Luther King Fund executive. Her husband is the son of Mr. and Mrs. Charles Morrison, 17 Corwin Crescent; and they have four children: Stephen, aged fourteen years; David, eleven, Lisa, seven; and Robyn, four. She is the daughter of Mr. and Mrs. Jack Waisberg, 35 Canyon Crescent.

Miss Barbara Keyfitz, above, daughter of Dr and Mrs. Nathan Keyfitz, of Chicago, Illinois graduated from the University of Toronto, with the B.Sc. degree in Mathematics and Physic Grandparents are the late Mr. and Mrs. Arthu Keyfitz, of Montreal.

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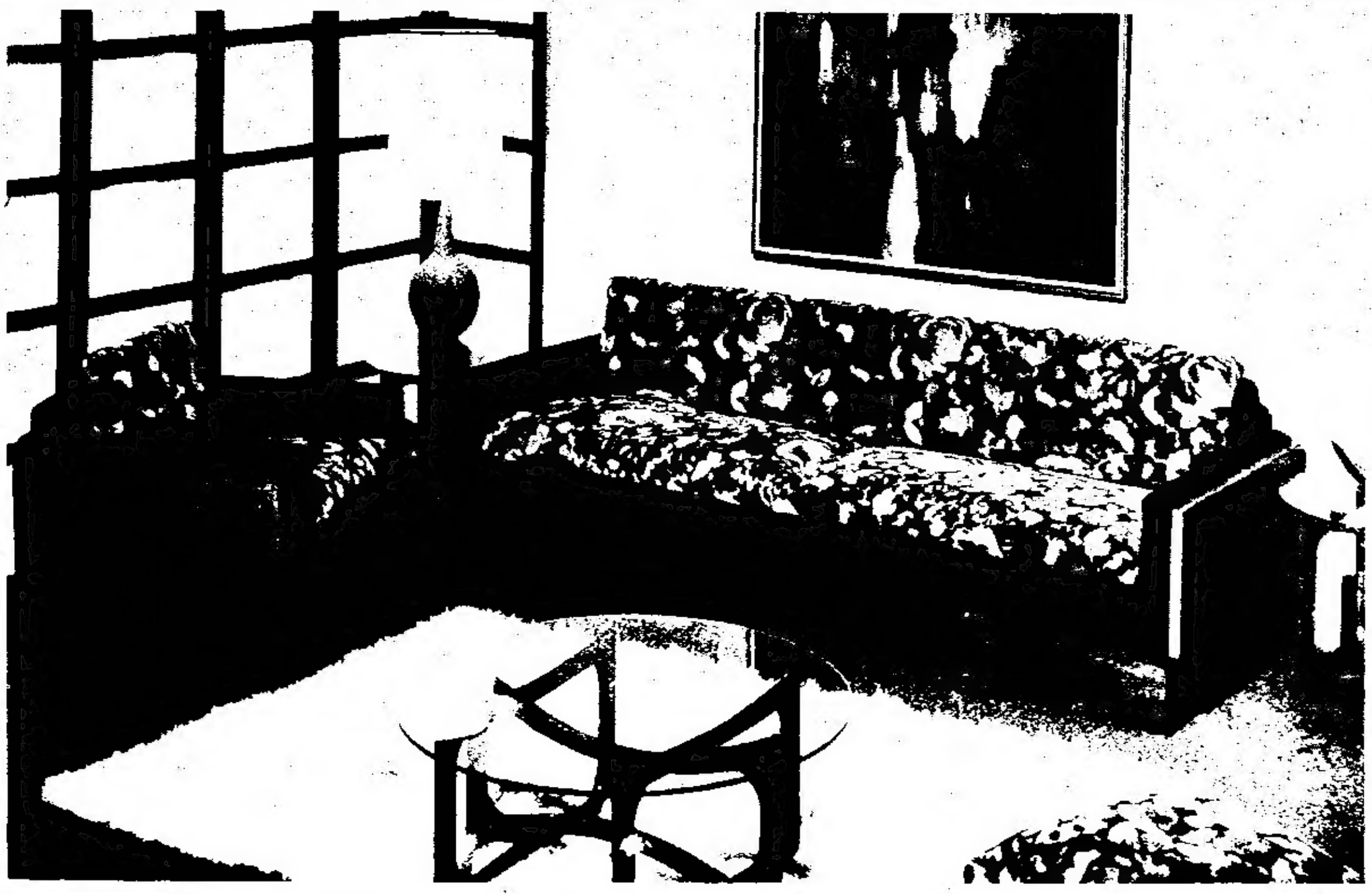
of Montreal.

The Montreal Alumnae of Seven Women's Colleges sponsored a dinner at the McGill Faculty Club for principals and guidance counsellors of high schools in the Montreal area. Guest speaker was Miss Helen M. McCann, director of admissions at Barnard College, in New York. Members of the planning committee were, from left: Mrs. Joseph Jacobs, 640 Belmont Avenue, Montreal; Barnard; Mrs. G. M. McHugh, 624 Victoria Avenue; Bryn Mawr; and Mrs. Alex Ascot, 77 Linwood Drive, Beaconsfield, Montreal; Wellesley. Other colleges participating included Mount Holyoke, Smith, Radcliffe, and Vassar.

— Canada Wide

Miss Susan Soberman, top right, daughter of Mr. and Mrs. Morris Soberman, 19 Flanders Road, Toronto, graduated from the University of Toronto with the Bachelor of Arts degree, majoring in English. She was a member of Hillel Foundation; past president of Beth Tzedec Atid Organization; is at the Ontario College of Education. She is the sister of Allan, aged sixteen years, in grade twelve at Vaughan Road Collegiate; granddaughter of the late Mr. and Mrs. Israel Harry Klein; and the late Mr. and Mrs. John Zoberman.

Miss Eleanor Miller, right, daughter of Mr. and Mrs. Albert Miller, 510 Spadina Avenue, Toronto, graduated from the University of Toronto with a Bachelor of Arts degree, in the general course. She is the sister of Stanley Miller, of Vancouver, B.C.; and the granddaughter of Mrs. Rebecca Shendelman, 907 D'Alencon Street, Montreal. She continued her studies at the Ontario College of Education; and teaches at Brockton High School.



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Israeli Art Exhibition Committee members for the Israeli Art Exhibition and Sale, sponsored by the Jewish National Fund Fellowship, were, seated: Mrs. Lewis Batshaw, 5184 Westbury Avenue, Montreal; Mrs. Morty Rabinovitch, 188 Netherwood Crescent, and Mr. Rabinovitch; Miss Raymonde Grant, 4940 Isabella Avenue; Mrs. Yoine Goldstein, 4530 Cote des Neiges Road; Sol Goldberg, 5761 Cote St. Luc Road; Mrs. Sidney Klinger, 5205 Clanranald Avenue; Mrs. Robert Rubin, 4205 Jean Brillant Avenue; standing: H. Zave Kahn, co-chairman, and Mrs. Kahn, 2450 Athlone Road; Raphael Fleming, co-chairman, and Mrs. Fleming, 59 Belvedere Road; Yoine Goldstein, president, Jewish National Fund, Fellowship Aleph; Morris Goodman, and Mrs. Goodman, 4175 Jean Brillant Avenue; Mortimer Davis, 7811 Stuart Avenue; Mrs. Morris Robinson, 4709 Circle Road. — Bruce Field

Mrs. Edwin Mirvish, 107 Vesta Drive, Toronto, is one of the three citizens representing Metropolitan Toronto, and appointed by government, to be on the Metropolitan Hospital Planning Council. The other Jewish representative is Sidney Liswood, the administrator of New Mount Sinai Hospital. Mrs. Mirvish was a volunteer worker; is an Auxiliary member of New Mount Sinai Hospital; and worked on community projects of the National Council of Jewish Women. She is the former Miss Ann Macklin, daughter of the late Mrs. Esther Jennie Macklin, of Hamilton, Ontario, and of Jack Macklin, of Baltimore, Maryland. As a teen-ager she designed and made dresses, and sang; and even though untrained as a singer, she was chosen by Percy Faith, the orchestra leader, to represent Ontario High Schools, as the girl singer in a special program. Since then she has studied singing; and studies French; and voice now, for drama; and sang in a recent C.B.C. Festival television production. Her major artistic interest is in sculpting. Several years ago she spent the summer in Provincetown, Mass., painting and sculpting. Mrs. Mirvish started in business with her husband in a tiny store which they bought for $377, and which has now turned into a tremendous enterprise. Other business interests, include a restaurant; the Royal Alexandra Theatre, which Mr. Mirvish bought three years ago to save it from demolition; and now another, smaller theatre, "The Poor Alex". Their son, David Mirvish, is an art dealer. His mother's interest in the arts led his father to be interested in the theatre, and, while it is "strictly financial", he is more and more interested in the development of new art forms in the theatre. Mr. Mirvish backed a play which appeared in several cities last summer and this fall. He is the son of Mrs. Anna Mirvish, 85 Letchworth Drive, Toronto; and he has a sister in Toronto, Mrs. L. Lazarus, 71 Letchworth Crescent.

— Gazette Photo Service

Stephen Centner, 630 Roselawn Avenue, Toronto, below, son of Mr. and Mrs. Arnold M. Centner, 37 Wilket Road, graduated from the University of Toronto, in Commerce and Finance, with second class honours; and received an Ontario Graduate Scholarship. He is working in the Graduate School, at the University of Toronto. He is the brother of Miss Phyllis Centner, who is taking a Liberal Arts course, majoring in English, at York University. Mrs. Stephen Centner is the former Miss Norma Cole, daughter of Mr. and Mrs. Jack Cole, 66 Ridelle Avenue; finishing in Modern Languages at the University of Toronto.

David Hartley, above, aged two years, is the son of Mr. and Mrs. Ronald Morris, 162 Chelmsford Avenue, Toronto; grandson of Mr. and Mrs. Sonny Tweyman, 154 Fairholme Avenue; and of Mr. and Mrs. Louis Morris, 27 Laurelcrest Avenue.

— Vike Newman

Mrs. Stanley B. Gelman, of Jacksonville, Florida, above, is the former Miss Roslyn Uditsky, daughter of Mr. and Mrs. A. Uditsky, 6760 Clanranald Avenue, Montreal. Mr. Gelman is the son of Mr. and Mrs. Herman Gelman, of Jacksonville. He is a graduate of Jacksonville University, in Jacksonville; and is studying at Stetson College, in St. Petersburg, Florida, Faculty of Law.

— Perl's Photos Inc.

Mrs. Ronald Weiss, 5550 Trent Avenue, Montreal, below, is the former Miss Barbara White, daughter of Mr. and Mrs. Clarence H. White, 5615 Alpine Avenue. Mr. Weiss is the son of Mr. and Mrs. Abe Weiss, 4770 Mackenzie Street.

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Dr. Joseph J. Schwartz, vice president of the State of Israel Bond Organization, has been a key figure during the past quarter of a century in shaping and directing a massive program of rescue, relief, and migration of large numbers of Jews overseas in the most crucial period in modern Jewish history. A native New Yorker, he is known in Montreal and married Miss Dora Rashback, of this city. Prior to assuming leadership of the Israel Bond Organization on May 15, 1955, Dr. Schwartz served as executive vice-chairman of the United Jewish Appeal for four and a half years. From 1938 to the end of 1950 he was head of European relief and rehabilitation programs for the American Jewish Joint Distribution Committee. During the period of gravest danger and greatest need for the Jews of Europe, Dr. Schwartz, as Director General of the JDC, supervised urgent relief and welfare programs in 30 countries involving more than 1,000,000 people. In the course of twelve years overseas, he personally conferred with the heads of virtually every country in Europe, and with leading statesmen of the Middle East and North Africa. With the approval of the United States War Refugee Board at the height of World War II, he negotiated successfully through neutral emissaries for the rescue of tens of thousands of Jews from Nazi Germany and occupied Europe.

In 1945, immediately following the war's end in Europe, President Truman named Dr. Schwartz to accompany Earl G. Harrison on a survey tour of the then newly established displaced persons camps in the American Zones of Occupation. Their report was the first comprehensive presentation to the American people describing the plight of Europe's displaced persons. Later, Dr. Schwartz was called to testify before the Anglo-American Committee of Inquiry on Palestine, where he urged the establishment in the Holy Land of a permanent haven for homeless and displaced Jews. After the war, Dr. Schwartz, as the overseas chief of the JDC, directed the transfer to Israel of more than 500,000 Jews from distressed areas in Europe, North Africa, and the Middle East. At the same time, he helped more than 100,000 Jewish displaced persons to emigrate to the United States, Canada, and Latin America.

For his work on behalf of refugees Dr. Schwartz was awarded the Legion of Honor of France and was decorated by Poland and Hungary. Prior to joining the JDC, Dr. Schwartz served with distinction as an educator and scholar. He is an authority on Semitics and Semitic Literature.

Following his graduation from the Rabbi Isaac Elchanan Seminary (now Yeshiva University), he received his doctorate at Yale. Later he served as an instructor at the American University in Cairo, Egypt, and in the faculty of Long Island University. Immediately preceding his appointment as Director of European Operations for the JDC in 1938, Dr. Schwartz was director of the Federation of Jewish Charities in Brooklyn, N.Y.

In October, 1959, Dr. Schwartz was elected a member of the Board governors of Dropsie College for Hebrew and Cognate Learning, in Philadelphia. He holds the honorary degree of Doctor of Humane Letters from Brandeis and Yeshiva Universities, and the honorary degree of Doctor of Hebrew Letters from Dropsie College.

In 1964, the State of Israel honored Dr. Schwartz for his role during the period of "illegal" immigration into Palestine, presenting him with the Illegal Immigration Year Silver Medallion. In the same year, he also received the Scopus Award of the Hebrew University. A special fund bearing his name was established by the American Friends of the Hebrew University to promote leadership training at the University and strengthen cultural ties between American Jews and Israel. In January, 1966, Dr. Schwartz was one of five American Jewish leaders not affiliated with Zionist groups elected by the World Zionist Actions Committee to serve on the executive of the Jewish Agency in Jerusalem.

Dr. Barry Salsberg, left, son of Mr. and Mrs. Samuel Salsberg, 359 Lonsdale Road, Toronto, graduated from the University of Toronto, Faculty of Medicine, and previously, with the Bachelor of Science degree. He is the brother of Stanley Salsberg, aged twenty-one years, Gerald, seventeen; and Karen, fourteen. His wife was Miss Edith Gruber, daughter of Leo Gruber, 1 Longwood Drive, and the late Mrs. Frances Gruber, graduated from the University of Toronto in 1964, with a Bachelor of Arts degree. Dr. Salsberg is interning at the University of Alberta Hospital, in Edmonton, Alberta.

Raymond Aaron, above, son of Mr. and Mrs. Joseph Aaron, 14 Lynn Haven Road, Toronto, graduated from the University of Toronto with a Bachelor of Science degree, in mathematics and physics. He was an Ontario Scholar; and received the Maurice Hutton Alumni Scholarship, for first class honours. He is the brother of Susan.

Dr. Paul Cutler, right, son of Mr. and Mrs. Harry Cutler, 44 Saranac Boulevard, Toronto, graduated from the Faculty of Medicine, at the University of Toronto, and is specializing in Urology, at Orange County Memorial Hospital in California, having interned at White Memorial Hospital, in Los Angeles. He is the brother of James Cutler, 9 Kingsbridge Court. At Lawrence Park Collegiate, Dr. Cutler was the first winner of the David Breslove Prize awarded to the student with the highest marks in grade thirteen Latin. He studied at the Workmen's Circle Peretz School, and Darcy Talmud Torah, Eitz Chaim.

Paul Albright, 456 Lawrence Avenue West, Toronto, left, was one of the original founders of the Toronto Grand Order of Israel Lodge Number Two, which was founded in 1924 and he became its first noble master. In 1945 Mr. Albright became the grand noble master of the Grand Lodge, the highest position in the lodge that a man can attain. In 1961 he made recommendations to alter the constitution of the lodges to coincide with the changing times. For the past seven years he was the calendar chairman and through his efforts the distress fund became one of the biggest in the history of the lodge. Mr. Albright is a member of Bnai Israel Beth Israel Beth David Synagogue, and was president of Bnai Israel Synagogue, known for years as the Shaw Street Shul. His wife is the former Miss Bella Rosman, of Hamilton, Ontario. They have four children: a son, Scarlat Chaim Albright, 410 Russell Hill Road; and three daughters: Mrs. Morris Chalk (Anna), of Los Angeles, California; Miss Ida Albright, 465 Lawrence Avenue West; and Mrs. Morris Wilson (Charlotte), 4415 Bathurst Street; eight grandchildren: Caryn, Kenneth, John, and Adam Albright; Mrs. Lawrence Kroll (Sandra), 11 Shallmar Boulevard; Miss Gail Chalk, and Allan Chalk, of Los Angeles, California; and Adrienne Wilson; and one great-grandson, Robert Kroll. He is the grandfather of the late Marshall Kelvin Wilson.

Dr. Herschel M. Glickman, 368 Eglinton Avenue East, Toronto, bottom left, graduated from the University of Toronto with the Doctor of Dentistry degree. He was president of Alpha Omega Fraternity. He is the son of Mr. and Mrs. Max Glickman, 11 Josephine Road; brother of Arnold Glickman, second year Science student at the University; and of Cindy, fifteen; grandson of Mrs. Fanny Jacobovitch, 137 Brunswick Avenue. His wife, the former Miss Sherry Mandell, daughter of Mr. and Mrs. Max Mandell, 178 Reiner Road, is a third year Arts student in Anthropology at the University.

Dr. Barry Salsberg, left, son of Mr. and Mrs. Samuel Salsberg, 359 Lonsdale Road, Toronto, graduated from the University of Toronto, Faculty of Medicine, and previously, with the Bachelor of Science degree. He is the brother of Stanley Salsberg, aged twenty-one years, Gerald, seventeen; and Karen, fourteen. His wife was Miss Edith Gruber, daughter of Leo Gruber, 1 Longwood Drive, and the late Mrs. Frances Gruber, graduated from the University of Toronto in 1964, with a Bachelor of Arts degree. Dr. Salsberg is interning at the University of Alberta Hospital, in Edmonton, Alberta.

Sheldon N. Berger, 2603 Bathurst Street, Toronto, above, graduated from the University of Toronto, with honours in Industrial Engineering. He is the son of Mr. and Mrs. Berl Berger, 196 Dunblaine Avenue; brother of Mrs. Paul Brown (Carol), 2603 Bathurst Street; and of Susan, a grade eleven student at Northview Heights High School. He is married to the former Miss Marsha Schwartz, daughter of Mr. and Mrs. Harry Schwartz, of Montreal, Quebec.

— Gerald Campbell

Rabbi Jordan Pearlson, 2 Carnwath Crescent, Toronto, of Temple Sinai Congregation. Rabbi Pearlson is formerly of Boston, Mass., where he did his secular training. He received the Economics degree and Law degree; was admitted to the Bar of Massachusetts. He interned in Pastoral Psychiatry at Bellevue Hospital in New York; received the degree in Hebrew Letters from Hebrew Union College, in Cincinnati, Ohio, where he was ordained in 1956. He is a member of the Joint Commission on Interfaith Activity of the Union of American Hebrew Congregations (Reform), Central Conference chairman of the committee on religious fellowships of the Canadian Council of Reform Congregations; Rabbi of Temple Sinai since its founding in 1954. Rabbi Pearlson is the son of Mr. and Mrs. Jack Pearlson, of Summerville, Mass. He is married to the former Miss Geraldine Goldstein, daughter of Mr. and Mrs. Charles Goldstein, of Pittsburgh, Pa. They have three children: Joshua, Nessa, and Abigail.

Members of the planning committee for the recent Candlelight Ball, of Temple Emanu-El, in Montreal, were: standing, left, Mrs. Robert Glaymon, 3033 Sherbrooke Street West, Montreal, publicity chairman; her mother, Mrs. Harry J. Stern, 3238 Westmount Boulevard, reception chairman; seated, Mrs. David H. Lisser, 18 De Casson Road, chairman; and Norman A. Rill, 3762 Westmount Boulevard, vice-chairman of the finance committee.
— Jack Markow

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Joanne, aged one year, right, is the daughter of Mr. and Mrs. Peter Roston, 7431 Kingsley Road, Montreal; granddaughter of Mr. and Mrs. Joseph Roston; and of Mrs. Rae Manis, of Montreal, and the late Joseph Manis.
— Tante Liane Studio

Temple Emanu-El, in
treet West, Montreal,
evard, reception chair-
Norman A. Rill,
mittee.
— Jack Markow

ft to right: Mrs. J. Oiffer, 56 Letchworth
escent, Toronto, chairman of the nominating
mmittee, Woman of the Year Award, Rho Pi
i Pharmaceutical Fraternity, Rokeah Chapter,
dies Auxiliary, with Mrs. Max Kassel, 4
tteroot Road, "Woman of the Year". Right,
vid Garshowitz, 4 Luverne Avenue, who
represented sponsors of the award.

lson Brott, above, the son of Mr. and Mrs.
rry Brott, 4893 Plamondon Street, Montreal,
aduated from Sir George Williams University
th the Bachelor of Arts degree. He was as-
tant editor of The Georgian; is continuing
McGill University, Faculty of Law. He is the
brother of Mrs. A. J. Landau, (Irene),
of Montreal.
— Geraldine Carpenter

— L. E. Field

Left, A. Gorlick, 52 King High Avenue, Toronto, chairman of the nominating committee, "Man of the Year Award," with Max Kassel, 4 Bitteroot Road, the winner of the award. Mr. and Mrs. Kassel have four sons, the twins: Dr. Theodore Kassel, 1966 graduate dentist of the University of Toronto; and Allan Kassel, of Hamilton, Ontario, final year Medical student at Queen's University, in Kingston; William Kassel, a first year Pharmacy student at the University of Toronto; and Robert, nine, grade four student at Wilmington Public School.
— L. E. Field

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Hymie London, above, son of Mr. and Mrs. Gerald London, 5208 Trans Island Avenue, Montreal, received the Master's degree, majoring in Mathematics, from the Pennsylvania State University, in University Park, in 1966. In 1964, he received the Bachelor of Science degree from Loyola College, in Montreal. He is the brother of Mrs. Zalman Yeger (Lynn), 4850 Bourret Street; and Sandra, thirteen; grandson of Mrs. Hinda Vachetensky, 5208 Trans Island Avenue.

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For the Menorah Ball, to be held at the Shaar Hashomayim Synagogue, in Montreal, on December 10, in celebration of the festival of Chanukah, the Feast of Lights, members of the committee, are, left to right: Mesdames Gerald Guttman, 100 Stratford Road, Montreal; ticket co-chairman; Zalman Stern, 118 Aberdeen Avenue, hospitality; Jack Greenstein, 4830 Fulton Street, Ball co-chairman, with Mr. Greenstein; Douglas Cohen, 1545 McGregor Avenue, decorations; and George A. Rosenberg, 319 Grosvenor Avenue, ticket co-chairman.

— Forbath Photo

Gail, aged five years, below, is the daughter of Mrs. Helen Grossman, 11 Goldfinch Court, Toronto, and Milton Grossman, of Toronto; granddaughter of Mrs. Sarah Rubinstein, 3890 Bathurst Street, and of the late Aaron Rubinstein.

— Horvath

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OVERSEAS — BRUSSELS, BELGIUM

Mr. and Mrs. Paul Hopkins (nee Esther Ulene), 6800 Cote St. Luc Road, Montreal, celebrated their fiftieth wedding anniversary. They have three sons, and two daughters-in-law: Mr. and Mrs. Frank Hopkins, 5310 Bessborough Avenue; Mr. and Mrs. Jack Hopkins, 5312 Bessborough Avenue; and Saul Hopkins, of New York; two sons-in-law, and daughters: Mr. and Mrs. John Greenwood (Lottie), of New York; Mr. and Mrs. Saul Smith (Goldie), 750 Brunet Street; eight grandchildren: John Hopkins, and Joyce, aged sixteen years; children of Mr. and Mrs. Frank Hopkins; Mitchell, aged ten years; and Maria, seven; children of Mr. and Mrs. Jack Hopkins; Frances Greenwood, aged twelve years; and Marylin, thirteen; Sheryl, ten, and Arthur Smith, seven. Mrs. Hopkins is the sister of John Ulene, of Los Angeles, Calif.; Moe Ulene, 2079 Veniard Street, Montreal; Mrs. Israel Rimoin (Jennie), 5620 Randall Avenue; and Mrs. Mania Rosentzveig, 6246 Westbury Avenue. Mr. Hopkins is the brother of Issie Hopkins, 5522 Alpine Avenue.

— Drummond Photos

below, is the daughter
n, 11 Goldfinch Court,
Grossman, of Toronto;
Sarah Rubinstein, 3890
and of the late
ubinstein.

— Horvath

. Luc Road,
They have
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5312 Bess-
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New York;
grandchil-
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wood, aged
thur Smith,
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rael Rimoin
rveig, 6246
Hopkins.

ond Photos

Mrs. Arnold Drapkin, 575 Glengarry Street, Montreal, left, is the former Miss Avra Broodney, daughter of Mr. and Mrs. I. Harry Broodney, 5819 Hudson Avenue. Mr. Drapkin is the son of Mr. and Mrs. Lawrence Drapkin, 495 Mitchell Street.
— M. Friedman

Mrs. David J. Shapiro, 5525 Trent Avenue, Montreal, *right*, is the former Miss Marilyn Rose Mitchell, daughter of Mr. and Mrs. Ian Mitchell, 5754 Davies Avenue. Mr. Shapiro is the son of Mr. and Mrs. Larry Shapiro, 7460 Kingsley Road, and the late Mrs. Florence Shapiro.
— Drummond Photos

Mrs. Morton Elman, 3400 Ellendale Street, Montreal, left, is the former Miss Roslyn Zalter, daughter of Mr. and Mrs. Ben Zalter, 5965 Macdonald Avenue. Mr. Elman is the son of Mr. and Mrs. Saul Elman, 6084 Hutchison Street.
— *Hy Welt*

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Mrs. Harvey Guben, 4205 Bourret Street, Montreal, left, is the former Miss Minif Biber, daughter of Mr. and Mrs. Elias Biber, 5722 Davies Street. Mr. Guben is the son of Mr. and Mrs. Abe Guben, 2675 Bedford Road.

— Perl's Photos Ltd.

Mrs. Harvey Finkelstein, 5999 Monkland Avenue, Montreal, right, is the former Miss Nancy Lydon, daughter of Mr. and Mrs. James G. Lydon, of Ste. Therese, Quebec. Mr. Finkelstein is the son of Mr. and Mrs. Moe Finkelstein, 7060 Chester Avenue.

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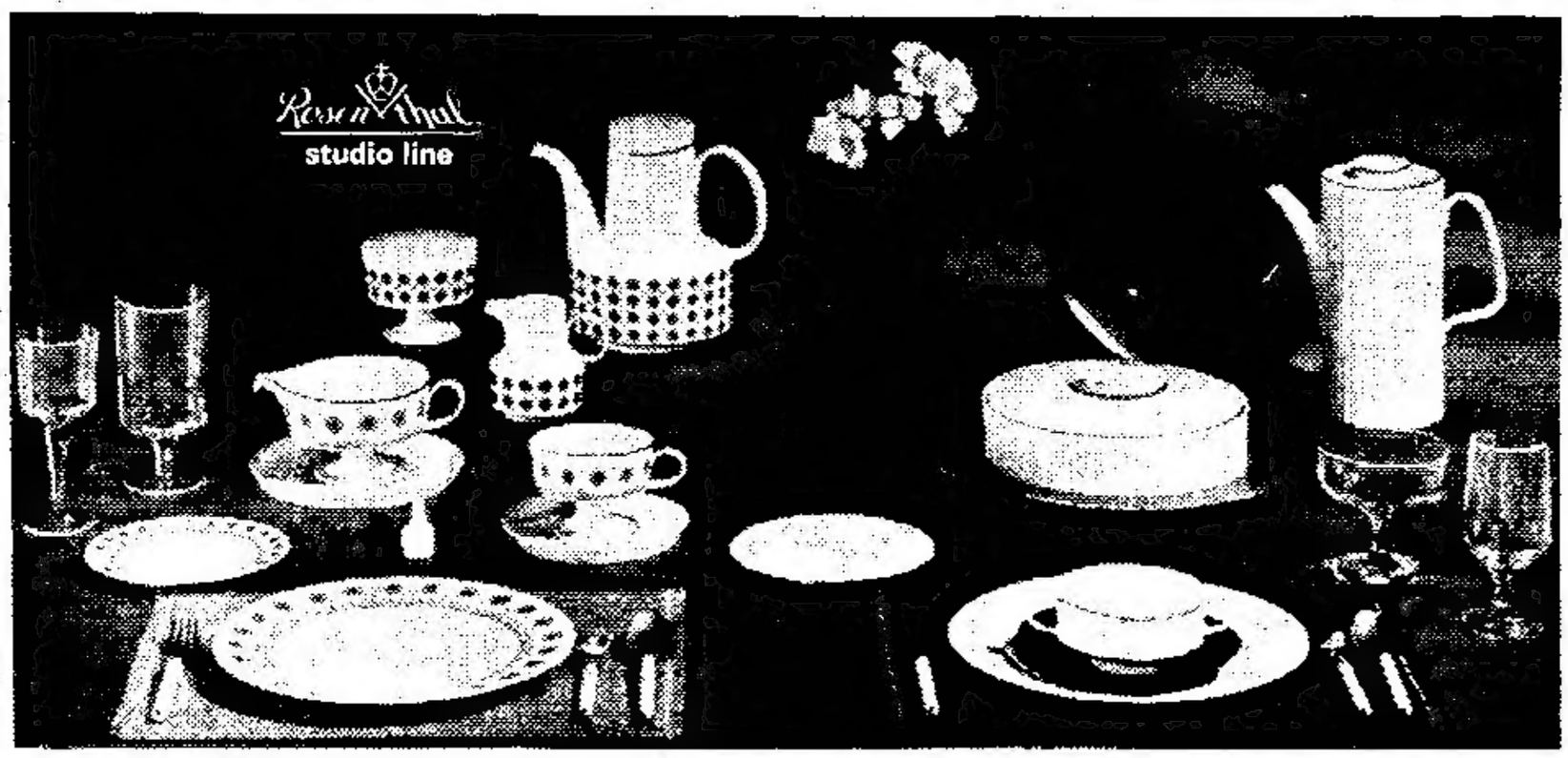

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Henry Silver, son of Mrs. Doris Silver, 10 Davenport Road, Toronto, and the late M Silver, graduated from University College, U versity of Toronto, with the Bachelor of A degree; with second class honours in Mod History. He belonged to Hillel Foundation; a the Geography Club. He is the brother Mrs. Larry Goldstein (Florence), 80 Gr Ravine Drive; grandson of the late Mr. a Mrs. Hyman Silver; and of Mrs. Dora Shap of Montreal. He is at the Law School of the University.

Mrs. Harvey Guben
1205 Bourret Street
Montreal, left, is the
former Miss Mindy
Biber, daughter of Mr.
and Mrs. Elias Biber
6722 Davies Street. Mr.
Guben is the son of Mr.
and Mrs. Abe Guben,
2675 Bedford Road.
— Perl's Photos Inc.

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of the late Mr. a
of Mrs Dora Shapi
t the Law School
versity.

Mrs. Donald Steinberg, 7910 Cote St. Luc Road, Montreal, left, is the former Miss Anne Wagner, daughter of Mr. and Mrs. Myer Wagner, 5171 Rosedale Avenue. Mr. Steinberg is the son of Mr. and Mrs. Isidore Steinberg, 4832 Mackenzie Street.
— Perl's Photos Inc.

Mrs. Hyman Leonard Steinberg, of Ann Arbor, Michigan, right, is the former Miss Adele Senica, daughter of Mr. and Mrs. Morris Senica, 5833 Coolbrook Avenue, Montreal. Mr. Steinberg is the son of Mr. and Mrs. Isidore Steinberg, 4832 Mackenzie Street. Mr. Steinberg received the Bachelor of Science degree, and the Master of Science degree from McGill University. He is continuing his studies at the University of Michigan, in Ann Arbor, toward the Ph.D. degree. Mrs. Steinberg received the Teacher's degree from Macdonald College School for Teachers.
— Drummond Photos

Mrs. Jerald M. Rosen, 2050 Keele Street, Toronto, is the former Miss Marcia Levy, daughter of Mr. and Mrs. Max Levy, 81 Cadillac Avenue. Mr. Rosen is the son of Louis Rosen, of Winnipeg, Manitoba, and the late Mrs. Fanny Rosen.
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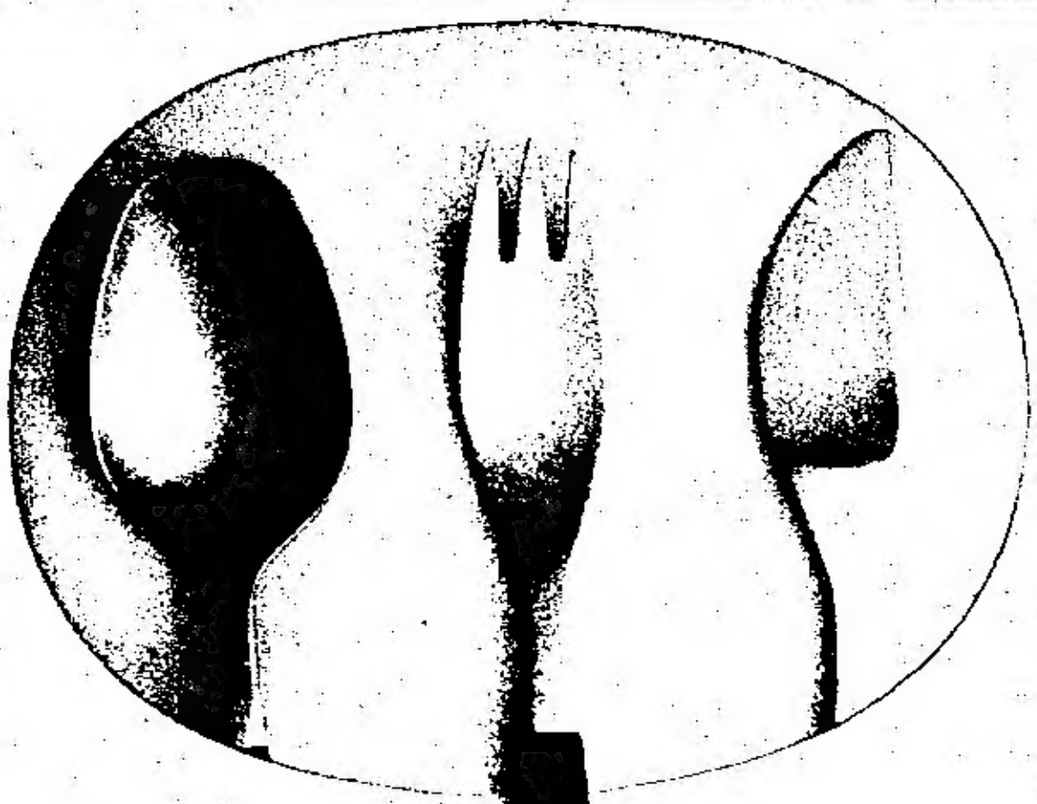

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Miss Barbara Hoffman, above, daughter of Mr. and Mrs. Samuel Hoffman, 82 Burnaby Boulevard, Toronto, graduated from the University of Toronto, with a Bachelor of Science degree, in Pharmacy; with second class honours. She is the sister of Miss Bryna Hoffman, a teacher at Mackenzie High School; and of Ellen.

Cassandra Judith, aged fifteen months, below, is the daughter of Mr. and Mrs. Boris Krivy, 95 Bideford Avenue, Toronto; granddaughter of Mr. and Mrs. Morris Krivy, 4383 Bathurst Street; and of Mr. and Mrs. Albert State, 68 Longwood Road, Hamilton, Ontario; great-granddaughter of Mr. and Mrs. Louis State, of London, Ontario.

Mrs. Lawrence Allan Stein, 5360 Macdonald Avenue, Montreal, above, is the former Miss Joyce Anne Levy, daughter of Mr. and Mrs. Nathaniel L. Levy, 818 Belmont Avenue. Mr. Stein is the son of Mrs. Issie Stein, 5160 Macdonald Avenue, and the late Mr. Stein.
— Drummond Photos

Mrs. Avrum Frank Sonin, 5501 Adalbert Street, Montreal, left, is the former Miss Helena Bloch, daughter of Mr. and Mrs. Arthur Bloch, 5626 Pinedale Street. Mr. Sonin is the son of Mr. and Mrs. Samuel Sonin, 4617 Kensington Avenue.
— Willie Fleischer

Robyn Gail, aged two years, above, is the daughter of Mr. and Mrs. Martin Halberstadt, 40 Transwell Avenue, Toronto; sister of Mark, aged eight years; Barbara, seven; Jeffrey, five; granddaughter of Mr. and Mrs. Daniel Prenick, 35 Canyon Avenue; and of Mr. and Mrs. Irving Halberstadt, 6000 Bathurst Street; great-grandaughter of Mrs. Fanny Baker, 24 Lippincott Street.

Miss Judith Goldman, below, daughter of Mr. and Mrs. Max Goldman, 2121 Bathurst Toronto, graduated from the University of Toronto, with the B.A. degree; is at Ontario College of Education; was a member of the French Club; and the Geography Club; is the sister of Clifford Goldman, 3905 Bathurst Street.

Mrs. Gerald Tattlebaum, of Boston, Mass., above, is the former Miss Joyce Riva Dankner, daughter of Mr. and Mrs. Philip Dankner, 3275 Carlton Avenue, Montreal. Mr. Tattlebaum is the son of Mr. and Mrs. Louis Tattlebaum, of Boston, Mass.
— Hy Welt

rs. Lawrence Allan
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venue, Montreal,
bove, is the former
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rs. Nathaniel L. Levy,
8 Belmont Avenue.
r. Stein is the son
Mrs. Issie Stein,
60 Macdonald Ave-
nue, and the late
Mr. Stein.
— Drummond Photos

rs. Avrum Frank So-
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the former Miss He-
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of Mr. and Mrs.
muel Sonin, 4617
Kensington Avenue.
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is the former Miss
Philip Dankner, 3275
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ton, Mass.
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Mrs. Allan Ben-David, 5950 Bathurst Street, Toronto, left, is the former Miss Zelda Miller, daughter of Mr. and Mrs. Jack Miller, 177 Lippincott Street. Mr. Ben-David is the son of Mr. and Mrs. Ari Ben-David, 7 Old Park Road, formerly of Haifa, Israel.
— Horvath Photography

Mrs. David Harry Steinberg, of Montreal, above, is the former Miss Susanne Inez Briskin, daughter of Mr. and Mrs. Bernard Briskin, 5700 Parkhaven Avenue. Mr. Steinberg is the son of Mr. and Mrs. Jack Steinberg, 41 Finchley Road.
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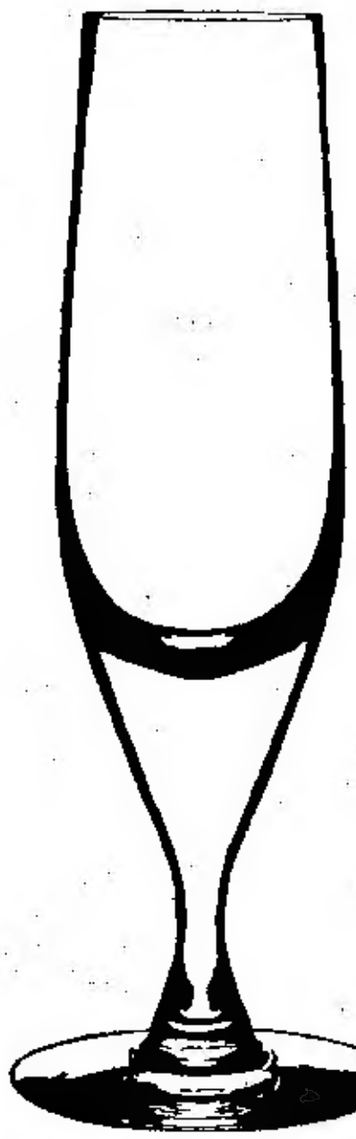

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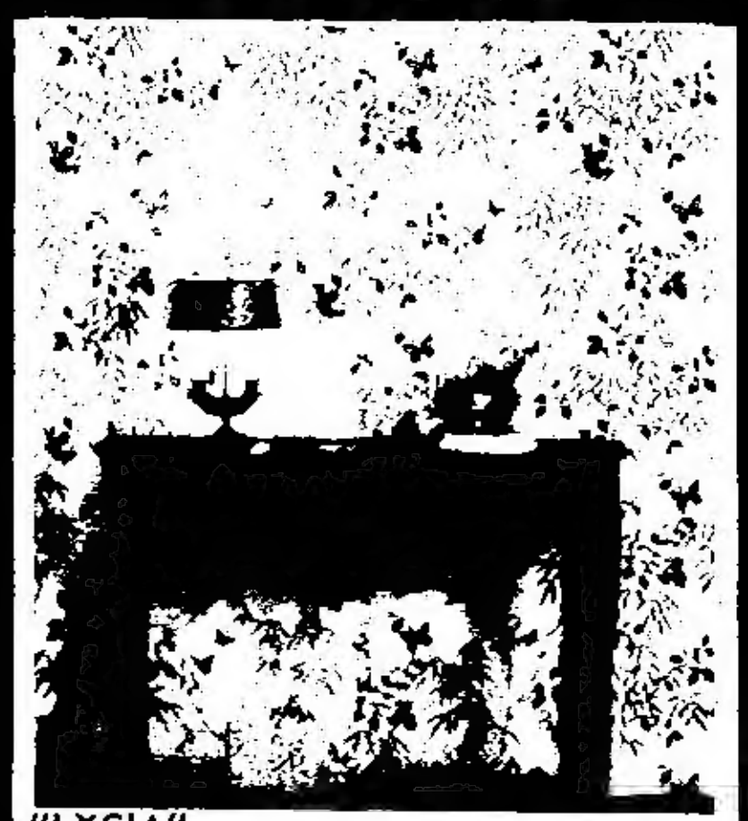

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Rabbi and Mrs. Louis J. Cashdan, 100 Old Colony Road, Toronto, above, are pictured at the time of the convention of the Central Conference of American Rabbis, held in Toronto this summer. Mrs. Cashdan is showing a few of the delegates around the flower garden along the stone steps. Rabbi Cashdan is the leader of Temple Emanuel in Toronto.
— John Ayriss

Mrs. Ilia Kaufman, 546 Sheppard Avenue West, Toronto, left, is the former Miss Gail Sonenberg, daughter of Mr. and Mrs. A. Sonenberg, 131 Armour Boulevard. Mr. Kaufman is the son of Mr. and Mrs. Samuel Kaufman, 665 Roselawn Avenue.
— Graphic Artists

Mrs. Ezra Levy, of Jerusalem, Israel, right, is the former Miss Yvonne Granek, daughter of Mr. and Mrs. Sol D. Granek, 5160 Macdonald Avenue, Montreal. Mr. Levy is the son of Mr. and Mrs. Menasha Levy, of Jerusalem.

abbi and Mrs. Louis J. ashdan, 100 Old lony Road, Toronto, bove, are pictured at e time of the convenon of the Central onference of American abbis, held in Toronto is summer. Mrs. Cashen is showing a few the delegates around e flower garden along e stone steps. Rabbi ashdan is the leader of Temple Emanuel in Toronto.

— John Ayriss

rs. Ilia Kaufman, 46 Sheppard Avenue est, Toronto, left, is e former Miss Gail nenberg, daughter of r. and Mrs. A. Sonenerg, 131 Armour Bouvard. Mr. Kaufman is e son of Mr. and Mrs. muel Kaufman, 665 Roselawn Avenue.

— Graphic Artists

Mrs. Robert Wolfe, 2050 St. Luke Street, Montreal, left, is the former Miss Harriette Lubin, daughter of Mr. and Mrs. Joseph Lubin, 4635 Clanranald Avenue. Mr. Wolfe is the son of Mr. and Mrs. Fred Wolfe, 5090 Ponsard Avenue.

— B. S. Adler

Mrs. Nathan Freed, 752 East 100th Place, Chicago, Illinois, right, is the former Miss Elaine Griesdorf, daughter of Mr. and Mrs. Samuel Griesdorf, 300 Brighton Avenue, Toronto; sister of Allan H. Griesdorf. Mr. Freed is the son of Mr. and Mrs. John Freed, of Philadelphia, Pa. He graduated from Temple University, in Philadelphia, and is now studying at the Chicago College of Osteopathy. Mrs. Freed graduated from the University of Toronto with the Bachelor of Arts degree, majoring in Sociology, and attended the Toronto Teachers College where she received a primary school teaching certificate. She is now teaching school in Hammond, Indiana.

— Morrison Studio

Mrs. Neil Morris, 214 St. George Street, Toronto, left, was Miss Helene Lynda Hershberg, daughter of Mr. and Mrs. Martin Hershberg, 215 Ava Road. She graduated from the University of Toronto, with the Bachelor of Arts degree, in Household Economics, and completed the dietician's course at St. Michael's Hospital. She was a member of Hillel Foundation; and the Photography Club. She is the sister of Miss Fern Gayle Hershberg; granddaughter of Barney Hershberg, 243 Armour Boulevard, and the late Mrs. Sadie Hershberg; and of Mrs. Samuel Garshowitz, of Hamilton, Ontario, and the late Samuel Garshowitz. Dr. Morris is the son of Mr. and Mrs. H. H. Morris, of Dundas, Ontario. A 1963 graduate of the University of Toronto, Faculty of Medicine, he is in residence at the Hospital for Sick Children, in Toronto.

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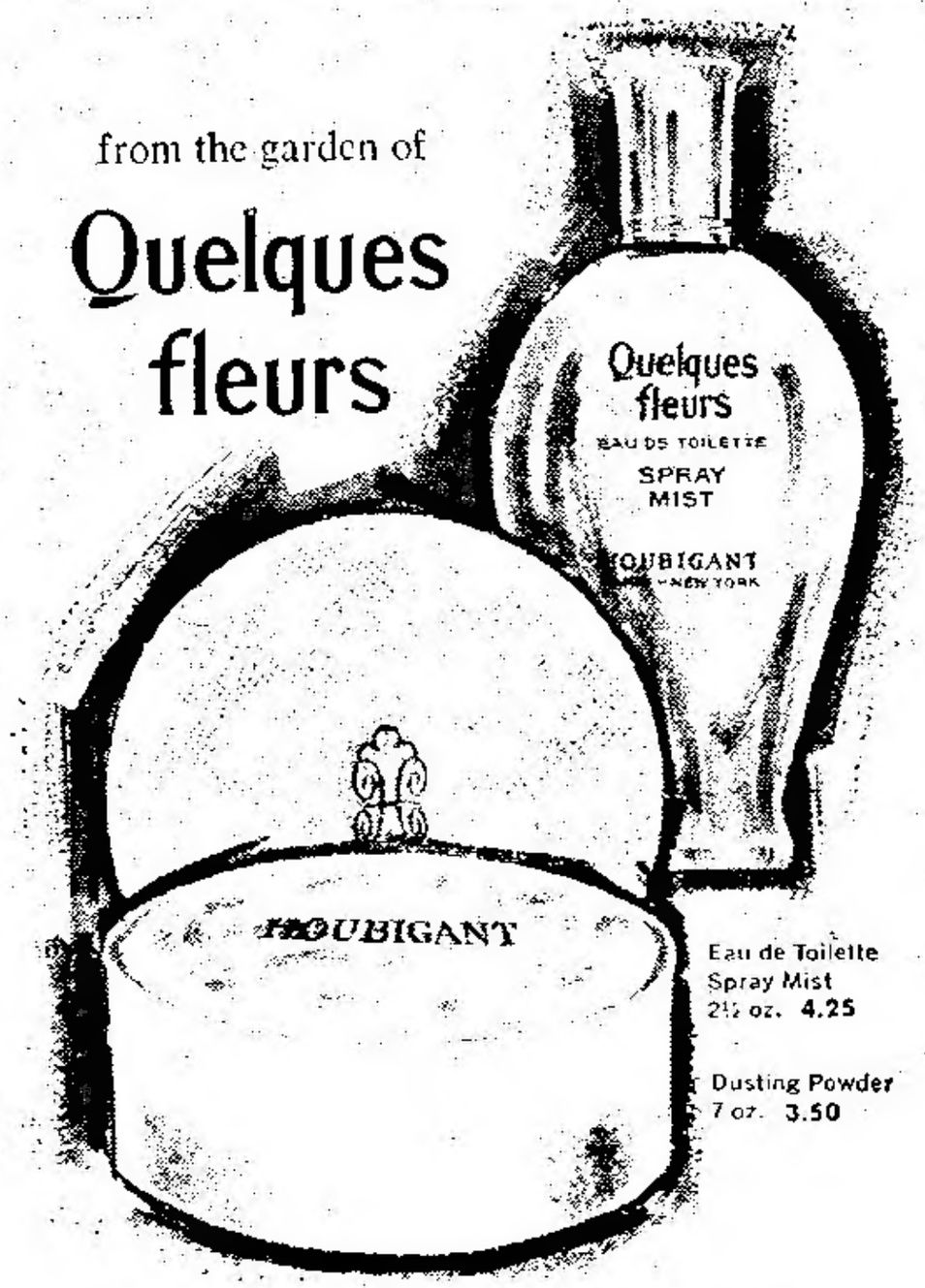
Mrs. Stanley Z. Lewin, 5999 Monkland Avenue, Montreal, above, is the former Miss Elise Harriet Klein, daughter of Milton Klein, Q. C., M. P., and Mrs. Klein, 4850 Jean Brillant Avenue. Mr. Lewin is the son of Mr. and Mrs. Jacob Lewin, 4840 Cote St. Luc Road.
— Verkony Studio

Mr. and Mrs. Theodore Bloom, 4222 Bathurst Street, Toronto, above, were honoured at a farewell party and presentation by Bnai Israel Beth David Congregation, at the home of Mr. and Mrs. Sol Budd, 40 Denmark Crescent, prior to their departure for a trip to Europe. Mr. Bloom is ritual director of Bnai Israel Beth David Synagogue. Pictured are, from left: Rabbi Albert Pappenheim, 145 McAllister Road; Mrs. B. Weinstein, 7 Purdon Road; Mr. and Mrs. Bloom; B. Weinstein, Synagogue president. Fifty persons were present. H. Cohen, 23 Blue Forest Drive, chairman of the board of governors, and Mrs. Cohen, with Mr. and Mrs. Budd, were hosts. Funds were raised by donation to help furnish the classrooms of the Bnai Israel Beth David Hebrew School. The project is part of the congregation's Golden Jubilee Celebration.

Mrs. Gustave Gross, 2850 Kent Avenue, Montreal, left, is the former Miss Margaret Stofman, daughter of Mr. and Mrs. Arthur Stofman, 5771 Glenarden Street. Mr. Gross is the son of Mr. and Mrs. Max Gross, 5794 Eldridge Street.
— Perl's Photos Inc.

from the garden of

Quelques fleurs



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Mrs. Seymour Solomon, of Valley Stream, Long Island, New York, right, is the former Miss Barbara-Mae Feigen, daughter of Mr. and Mrs. Samuel Feigen, 2075 Johnson Street, Montreal. Mr. Solomon is the son of Mr. and Mrs. Harry Solomon, of Valley Stream.
— Hy Welt

rs. Gustave Gross, 850 Kent Avenue, ontreal, left, is the rmer Miss Margaret rofman, daughter of r. and Mrs. Arthur rofman, 5771 Glenarven Street. Mr. Gross is e son of Mr. and Mrs. lax Gross, 5794 Eldridge Street.
— Perl's Photos Inc.

Confirmation Class of Temple Emanu-El, in Montreal: Seated, left to right, Ada, daughter of Mr. and Mrs. Menachem Moriel, 11940 Jean Massé Street; Tina, of Mr. and Mrs. Bernard Issenman, 21 Gordon Crescent; Virginia, of Mrs. Arnold Fisher, 940 Moncrieff Road, and the late Mr. Fisher; Samuel Paperman, president of Temple; Rabbi Dr. Harry J. Stern, of Temple; Michelle, daughter of Dr. and Mrs. Eric Gubbay, 59 Windsor Avenue; Susan, of Mr. and Mrs. Alex Carsley, 5006 Mira Road; Lois, of Mrs. Sidney Morris, 3538 Prud'Homme Avenue, and the late Mr. Morris; Douglas, son of Mr. and Mrs. Benjamin C. Young, 565 Dorais Street. Standing, left to right, John, son of Mr. and Mrs. Gerald Benjamin, 422 Morrison Avenue; Alvin, of Mr. and Mrs. Saul Perelman, 8205 Atherton Avenue; Gary, of Mr. and Mrs. Isadore Elkin, 5732 Blossom Avenue; Robert Kertesz, foster son of Mr. and Mrs. Alexander Varga, 4909 Grosvenor Avenue; Stephen, son of Dr. and Mrs. Joseph Wener, 11 Albion Road; David, of Mr. and Mrs. Charles Bloom, 297 Tait Street; Raymond, of Mr. and Mrs. Joseph Schinasi, 460 Alexis Nihon Boulevard; David, of Mr. and Mrs. Roy Hubbard, 4993 Dornal Avenue; Howard, of Dr. and Mrs. David Kobernick, 734 Johnson Avenue. Absent when photograph was taken was Allan, son of Mr. and Mrs. Murray Fein, 242 Beaconsfield Boulevard, Beaconsfield, Quebec.
— Jack Markow

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Mr. and Mrs. Morris Shagass (nee Polly Segall), 2785 Bedford Road, Montreal, celebrated their fiftieth wedding anniversary. They have two sons, and daughters-in-law: Dr. and Mrs. Charles Shagass, of Philadelphia, Pa.; Mr. and Mrs. Fred Shagass, 1360 Ridgewood Drive; a son-in-law, and daughter, Mr. and Mrs. Seymour Goldstein (Ruth), of Long Island, N. Y.; and seven grandchildren: Miss Carla Shagass; Kathy, aged sixteen years; and Tom, ten, children of Dr. and Mrs. Charles Shagass; Shelley, daughter, aged fourteen years; and Charles, thirteen, son of Mr. and Mrs. Fred Shagass; Miss Cheryl Goldstein, and Earl Jay, aged sixteen years. Mrs. Shagass is the sister of Mrs. Abraham Zasarsky (Minnie), 5323 Esplanade Avenue.

— Freiman Photo Studio

— Mike Newman

Stephen Ronald, thirteen, above, is the only son of Mr. and Mrs. Jack Tecks, 4740 Plamondon Street, Montreal; brother of Tina Joy, aged nine years; and Helaine Sari, four; grandson of Mr. and Mrs. Harry Horowitz, 4820 La Peltrie Street, and the late John Tecks; and of the late Mr. and Mrs. Samuel Brandes, of Montreal.

— Gregory Nudel

David Richard, aged thirteen years, above, right, is the son of Mr. and Mrs. E. M. Margolese, 4415 Bathurst Street, Toronto; grandson of Mr. and Mrs. Harry Margolese, 4427 Wilson Avenue, Montreal, Quebec; and of Mr. and Mrs. Ellis Mendelsohn, 552 Lawrence Avenue West, Toronto.

Steven D., aged thirteen years, right, is the son of Mr. and Mrs. Louis Marton, of Huntingdon, Quebec; brother of Murray, aged sixteen years; and Brian, nine; grandson of the late Mr. and Mrs. B. Marton; and of the late Mr. and Mrs. M. Chirnomas; all of Montreal.

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— Mike Newman

— Geraldine Carpenter

Steven, aged thirteen years, right, is the son of Mr. and Mrs. Irving Schreter, 7034 Windfall Road, Montreal; brother of Joel, aged eleven years; and Pearl, five; grandson of Mr. and Mrs. Morris Korman, of Winnipeg, Manitoba.

Joseph Brian, aged thirteen years, right, is the son of Mr. and Mrs. Melvin Pollock, 5935 Mountain Sights Avenue, Montreal; brother of Irwin Edward, aged twelve years; grandson of Mr. and Mrs. Samuel Witenoff, 7936 Querbes Avenue, and the late Joseph Miller; and of the late Mr. and Mrs. B. Pollock.

Joseph Fred Block, left, son of Mr. and Mrs. Irwin Block, 2410 Bedford Road, Montreal, graduated from Sir George Williams University, in 1965, completing the course in three years. He was a member of the Liberal Club; and an executive member of Hillel Foundation. He is the brother of Miss Faygie Block.

— Freiman

Howard Jay Goldstein, left, son of Mr. and Mrs. Saul Goldstein, 585 St. Clements Avenue, Toronto, graduated from the University of Toronto, with the Bachelor of Science degree, with second class honours. He is the brother of Miss Deborah Gaye Goldstein; grandson of Mrs. Esther Berman, 21 Lyonsgate Drive, and the late Alex Berman; and of Mrs. Toby Goldstein, 315 Whitmore Avenue, and the late Samuel Goldstein. He is at the University of Ottawa Medical School.

Henry Rusak, left, son of Mr. and Mrs. Jacob Rusak, 222 Searle Avenue, Toronto, graduated from the University of Toronto with the Bachelor of Science degree in Pharmacy. He is the brother of Sheldon and Benjamin. He plans to continue at the University, Faculty of Law, next year.

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Miss Rosalind Lofsky, above, daughter of Mr. and Mrs. Morris Lofsky, 422 Lawrence Avenue West, Toronto, graduated from the University of Toronto with the Bachelor of Arts degree. She was a reporter for the Varsity; a member of the Drama Group and of the Hillel Foundation. She is the sister of Simcha Lofsky, of Kibbutz Shluchott, Tel-Aviv, Israel; Allan Lofsky, 44 Frankton Drive; and of Dr. Stanley Lofsky, 200 Elm Street; granddaughter of Mrs. Rose Penzner, 422 Lawrence Avenue West. Miss Lofsky is continuing her studies at the Ontario College of Education.

Dr. Stanley Lofsky, 200 Elm Street, Toronto, below, graduated from the University of Toronto, Faculty of Medicine Degree. He was a member of Hillel Foundation; and is a member of Alpha Omega Alpha, honour medical fraternity. He is the son of Mr. and Mrs. Morris Lofsky, 422 Lawrence Avenue West; brother of Simcha Lofsky, of Kibbutz Shluchott, Tel-Aviv, Israel; Allan Lofsky, 44 Frankton Drive; and of Miss Rosalind Lofsky, 422 Lawrence Avenue West; grandson of Mrs. Rose Penzner, 422 Lawrence Avenue West. His wife is the former Miss Ina Gertzbein, daughter of Mrs. Shirley Gertzbein, 611 Lawrence Avenue West and the late Arthur Gertzbein. Dr. Lofsky is interning at the New Mount Sinai Hospital in Toronto.

Dr. Stanley David Gertzbein, 200 Elm Street, Toronto, above, the son of Mrs. Shirley Gertzbein, 611 Lawrence Avenue West, and the late Arthur Gertzbein, graduated from the Faculty of Medicine, University of Toronto, with second class honours; is interning at New Mount Sinai Hospital. He played basketball; was a Boy Scout leader. He is the brother of Mrs. Martin Steiner (Anita), 2700 Bathurst Street; Mrs. Stanley Lofsky (Ina), 200 Elm Street; Howard Baine, 26 Stadacona Drive; and Norman Baine, 158 Grandview Avenue; grandson of the late Mr. and Mrs. S. Gertzbein; and of the late Mr. and Mrs. U. Mervofsky. His wife is the former Miss Rochelle Bromwich, daughter of Mr. and Mrs. J. Bromwich, 539 Woburn Avenue.

— M. Friedman

Mrs. Stanley Carl Bernstein, 200 Elm Street, Toronto, above, the former Miss Susan Mindy Steinberg, graduated from the University of Toronto, in Physical and Occupational Therapy. Dr. Stanley Carl Bernstein, right, graduated from the University of Toronto, Faculty of Medicine, where he was co-editor with Dr. Alexander Logan, of the University of Toronto Medical Journal; and is interning at New Mount Sinai Hospital, in Toronto. He is the son of Mr. and Mrs. Morris Bernstein, 183 Queen Street East; brother of Dr. David Bernstein; and Harold Bernstein; grandson of Mrs. Sara Bernstein, of Toronto. Mrs. Stanley Carl Bernstein is the daughter of Mr. and Mrs. Isadore Steinberg, 125 Collinson Boulevard, Toronto; and the sister of Mrs. Thomas Friedlich, 10 Fraserwood Avenue, and of Dr. Wilfred Marvin Steinberg, 2050 Keele Street. At the University, she took part in Hillel Foundation.

Dr. Wilfred Marvin Steinberg, 2050 Keele Street, Toronto, right, graduated from the University of Toronto, Faculty of Medicine, with second class honours; and is interning at Toronto General Hospital. He is a member of Alpha Omega Alpha, honour medical fraternity; and of Phi Delta Epsilon Medical fraternity. He is the son of Mr. and Mrs. Isadore Steinberg, 125 Collinson Boulevard, Toronto; and brother of Mrs. Thomas Friedlich, 10 Fraserwood Avenue; and of Mrs. Stanley C. Bernstein, 200 Elm Street. Dr. Steinberg is married to the former Miss Susan Zacks, daughter of Mr. and Mrs. Henry Zacks, 1 Glen Cedar Road.

Leonard, thirteen, top right, is the son of Mr. and Mrs. Joseph Rosenberg, 1440 Page Street, Montreal; brother of Stanley Rosenberg, seventeen; grandson of Mrs. Becky Rosenberg, 5720 Wildwood Avenue, and the late David B. Rosenberg; and of Mr. and Mrs. Harry Most, 4065 Notre Dame Street, formerly of New York.

Samuel Joseph, thirteen, right, centre, is the son of Mr. and Mrs. Hyman Abrams, 5735 Trans Island Avenue, Montreal; brother of Edith, six; grandson of the late Mr. and Mrs. Samuel Joseph Silverman.

Israel Irwin, thirteen, right, is the son of Mr. and Mrs. Otto Horner, 6625 Mountain Sights Avenue, Montreal; brother of Miss Sharon Marlene Horner; grandson of Mrs. Leah Kronick, 6687 Mountain Sights Avenue, and the late Lazar Kronick; and of the late Mr. and Mrs. S. Horner, of Vienna, Austria.

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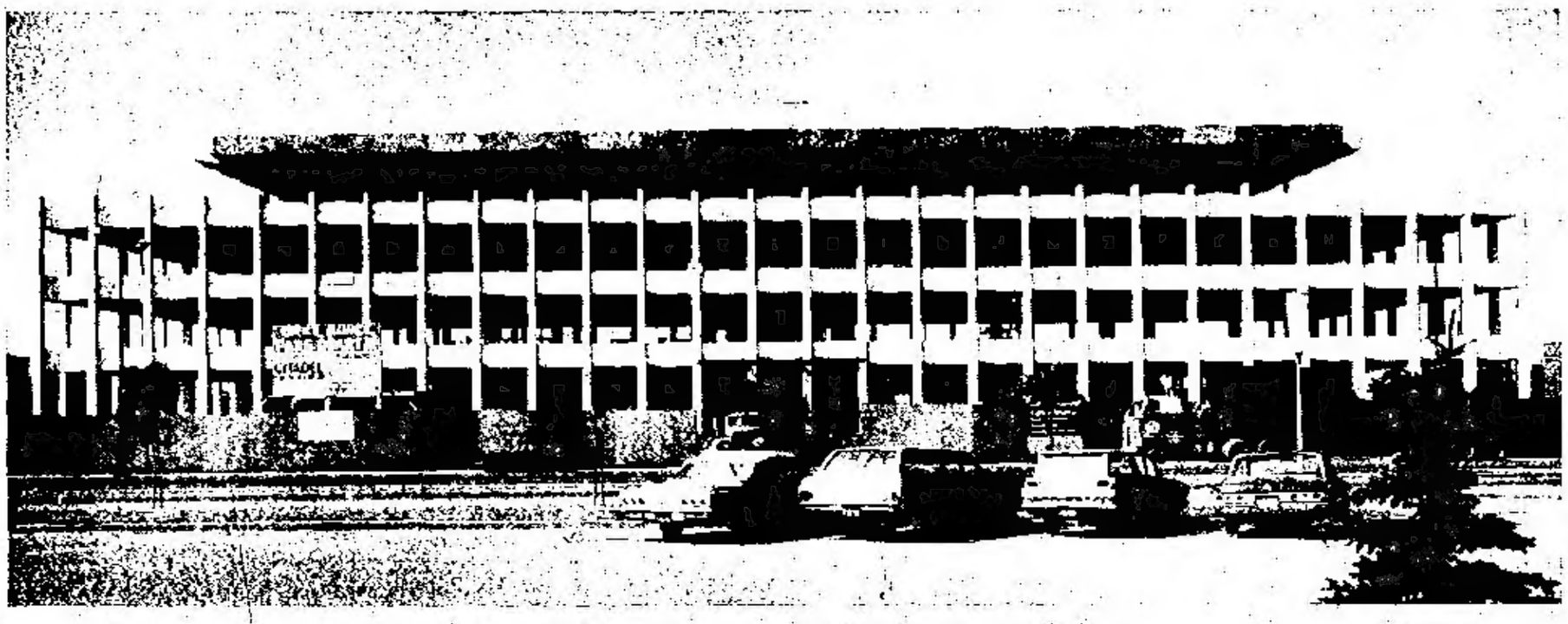
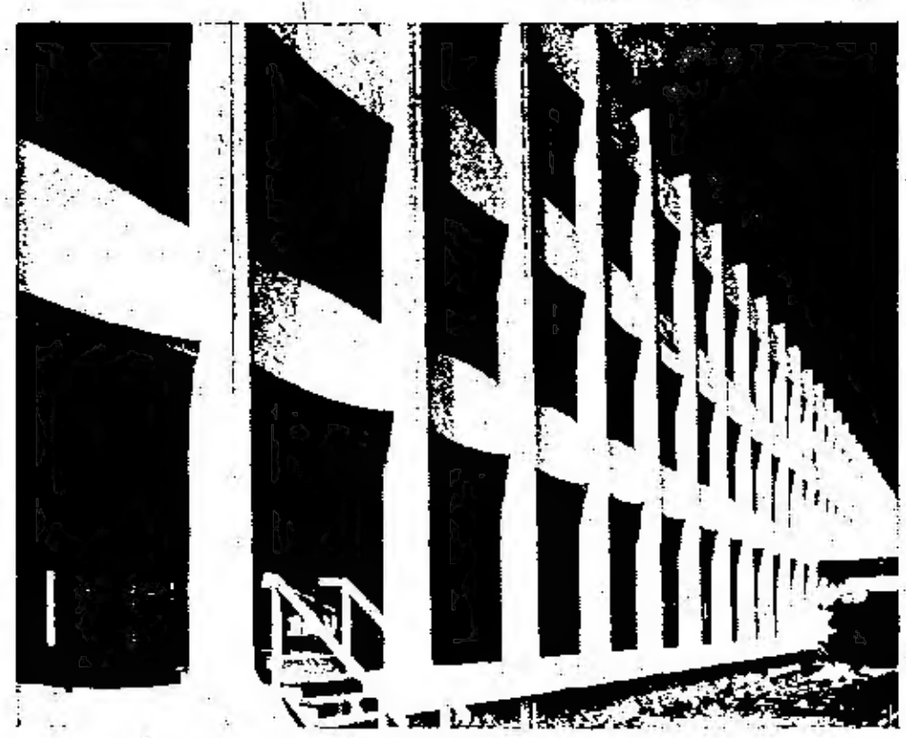
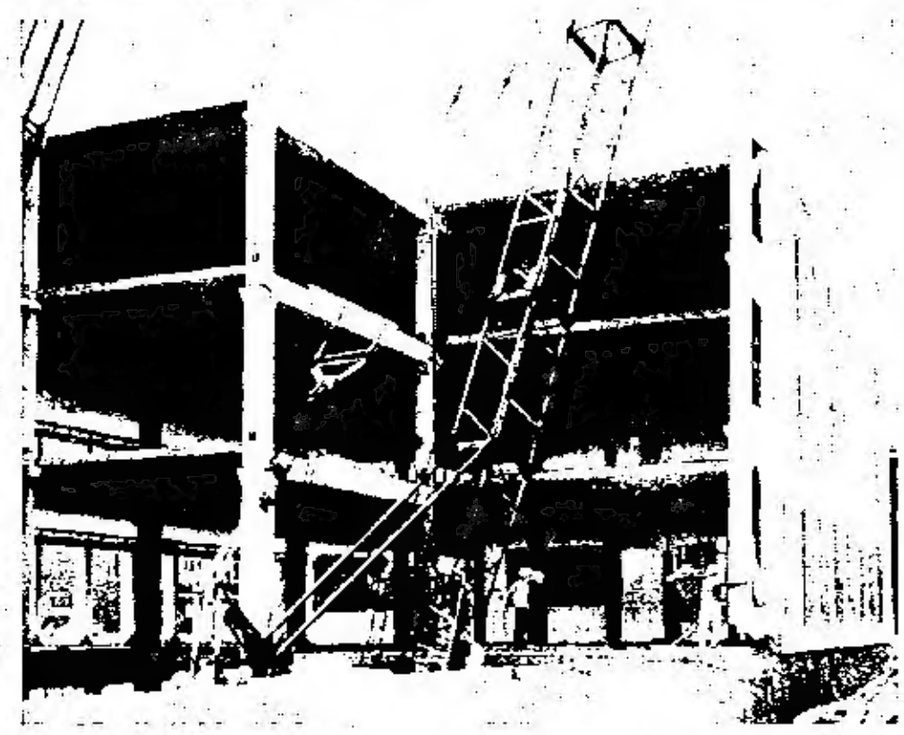


Alliance Building, Laurentian Blvd., Ville St. Laurent, P.Q.





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Mrs. Stanley Green, 3 Goldfinch Court, Toronto, left, is the former Miss Doreen Mandell, daughter of Mr. and Mrs. B. Mandell, 164 Waterloo Avenue. Mr. Green is the son of Mr. and Mrs. Frederick Green, 22 Peveril Hill Road North.

— St. Clair

Miss Gail Helene Kerdman, below, daughter of Mr. and Mrs. Joseph Kerdman, 4839 Carlton Avenue, Montreal, graduated from McGill University with the Bachelor of Arts degree. She was a member of the Sociology Club; Political Science, "Meet McGill"; and Treasure Van Campus Chest. She is the sister of Miss Arlene Kerdman; granddaughter of Mr. and Mrs. S. Solomon, 4785 Plamondon Street.

— Perl's Photos Inc

Joseph Rosenfield, above, son of Mr. and Mrs. Louis Rosenfield, 175 Caribou Road, Toronto, graduated from the University of Toronto with the Bachelor of Science degree. He was active in Yavneh and Hillel Foundation. He is the brother of Marvin Rosenfield; and of Mrs. Henry Weinberg (Harriet), of Los Angeles, California. He is at the University of Toronto, in the study of Education.

Mrs. Saul David Skolnick, 3450 Linton Avenue, Montreal, right, is the former Miss Elinor Vosko, daughter of Mr. and Mrs. Irving Vosko, 5000 Clanranald Avenue. Mr. Skolnick is the son of Mr. and Mrs. Harry Skolnick, 5877 Clanranald Avenue. Mrs. Skolnick, a graduate of the Montreal Jewish General Hospital School of Nursing, is a Registered Nurse.

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Miss Arlene Kerd
an; granddaughter of
r. and Mrs. S. Solo
on, 4785 Plamondon
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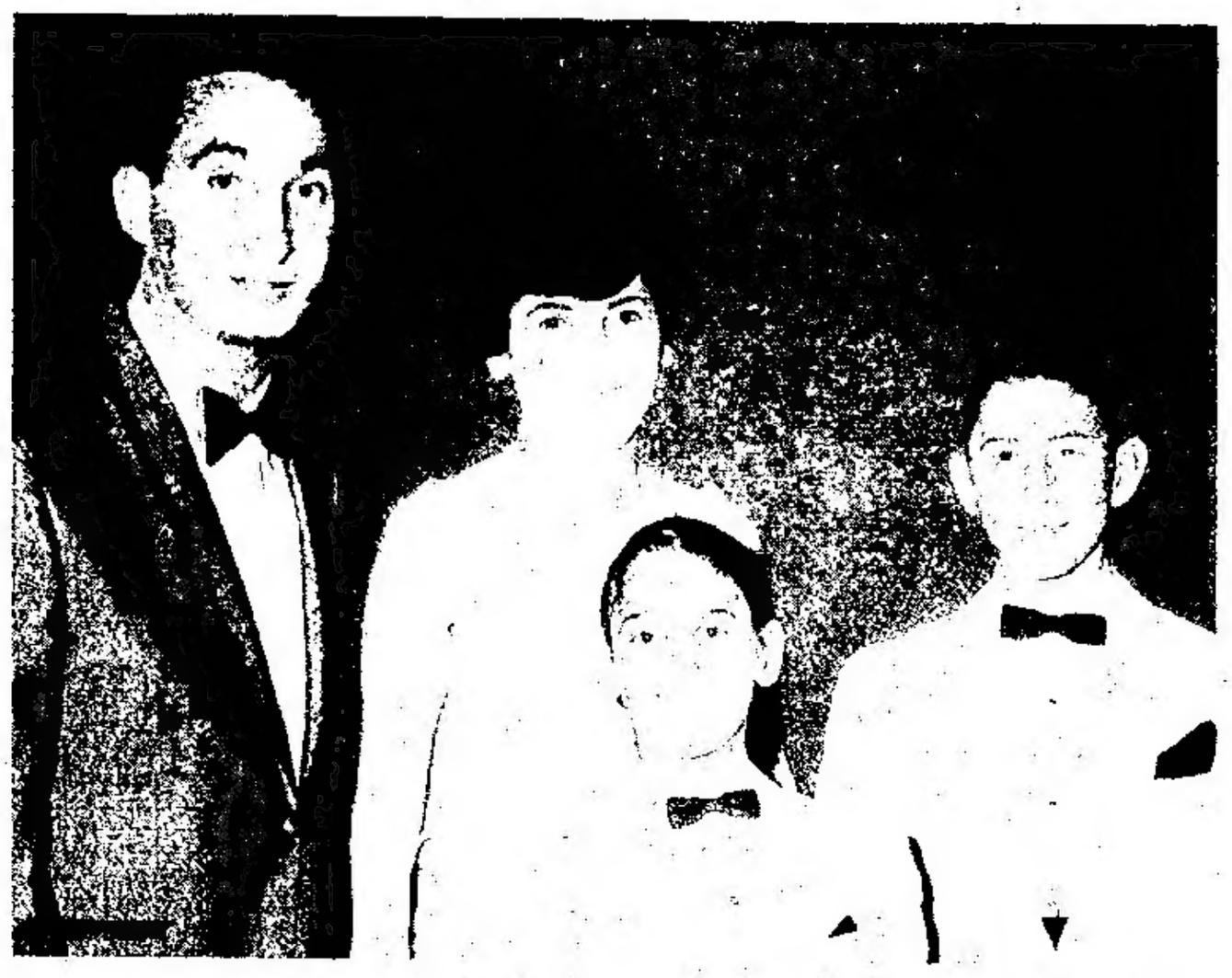
— Perl's Photos Inc

Mrs. Michael Jonathan Zigmond, of Chicago, Ill., is the former Miss Naomi Pearl Kershman, daughter of Mrs. David H. Muhlstock, 743 Wilder Avenue, Montreal, and the late Dr. John Kershman. Mr. Zigmond is the son of Rabbi and Mrs. Maurice L. Zigmond, of Belmont, Mass. Mr. and Mrs. Zigmond are Ph. D. candidates at the University of Chicago, and Northwestern University, in Chicago.



Mr. and Mrs. Marvin Freedman, 2305 Ward Street, Montreal, formerly of Toronto, Ont., with their sons, Stephen, aged thirteen years; and Jeffrey, eleven, grandchildren of Mr. and Mrs. Max Freedman, 125 Shelborne Avenue; and of Mr. and Mrs. Samuel Monas, 50 Laurelcrest Avenue, all of Toronto.

—Drummond Photos

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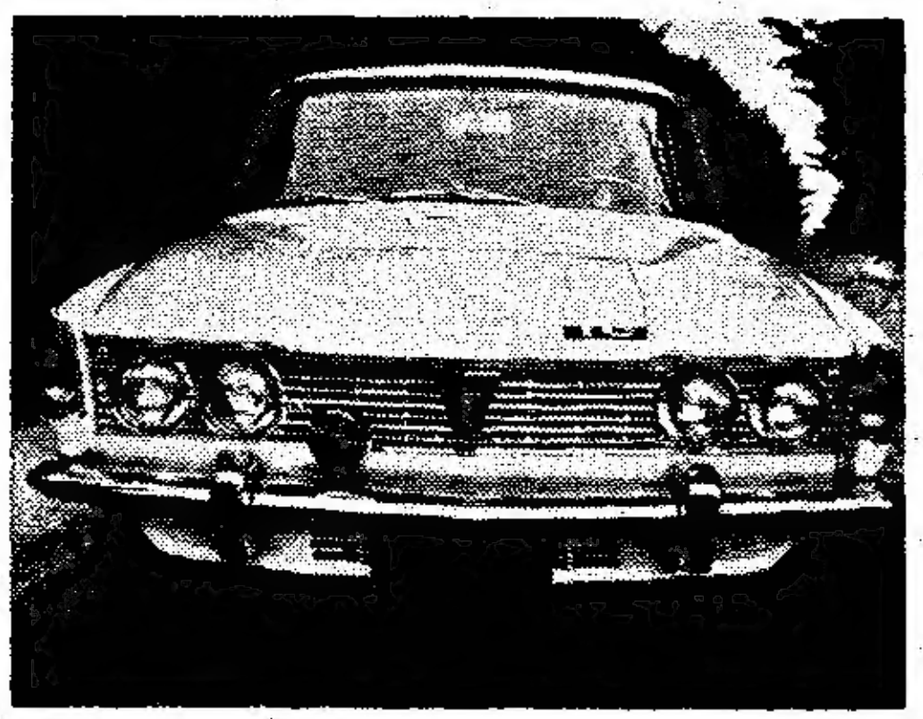

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Mrs. Julius Spilkov, 2300 Gold Street, Montreal, above, is the former Miss Susan Eliner Segall, daughter of Mr. and Mrs. Charles Segall, 1997 Ward Street. Mr. Spilkov is the son of Mrs. Fanny Spilkov, 2110 Noel Street, and the late Louis Spilkov.
— Perl's Photos Inc.

Mrs. Herman Francis, 114 Baycrest Avenue, Toronto, above, is the former Miss Hennie Lillian Fremar, daughter of Mr. and Mrs. Joseph Fremar, 114 Baycrest Avenue. Mr. Francis is the son of Mr. and Mrs. Jack Francis, 98 Rajah Avenue. Mrs. Herman Francis is a third year student at the University of Toronto.

Mrs. Ian Richard Turner, 250 Thompson Boulevard, Montreal, above, is the former Miss Elaine Gurevitch, daughter of Mr. and Mrs. Max Gurevitch, 1933 Barbe Street. Mr. Turner is the son of Mr. and Mrs. Alex Turner, 801 Eiffel Street.
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hotographed at the 1965 Israel Bond fashion show of Israeli top designers, at the Royal York Hotel, in Toronto, are, left: Mrs. Gabriel Lourie, 0 Shallmar Boulevard, wife of the Consul of Israel in Toronto; Mrs. Philip Givens, 76 Caribou Road, wife of His Worship, Mayor Philip Givens, f Toronto; Mrs. Mendel Israelson, 93 Fairleigh Crescent, 1965 chairman of the Women's Division of State of Israel Bond Organization, in Toronto; and Mrs. Irving Sussman, 94 Old Forest Hill Road, Toronto, sponsor chairman.

— Graphic Artists

Miss Klara Horne, left, daughter of Mr. and Mrs. Charles Horne, 4666 Bessborough Avenue, Montreal, graduated from McGill University with the Bachelor of Arts degree. She worked on the McGill Daily; was in the Film Society.

Mrs. Myer Rosenbloom, 5460 Cranbrooke Street, Montreal, right, is the former Miss Sylvia Kogan, daughter of Mr. and Mrs. Samuel Kogan, 5624 McMurray Street. Mr. Rosenbloom is the son of Mr. and Mrs. Simon Rosenbloom, 5118 Jeanne Mance Street.

— David's Photo Studio

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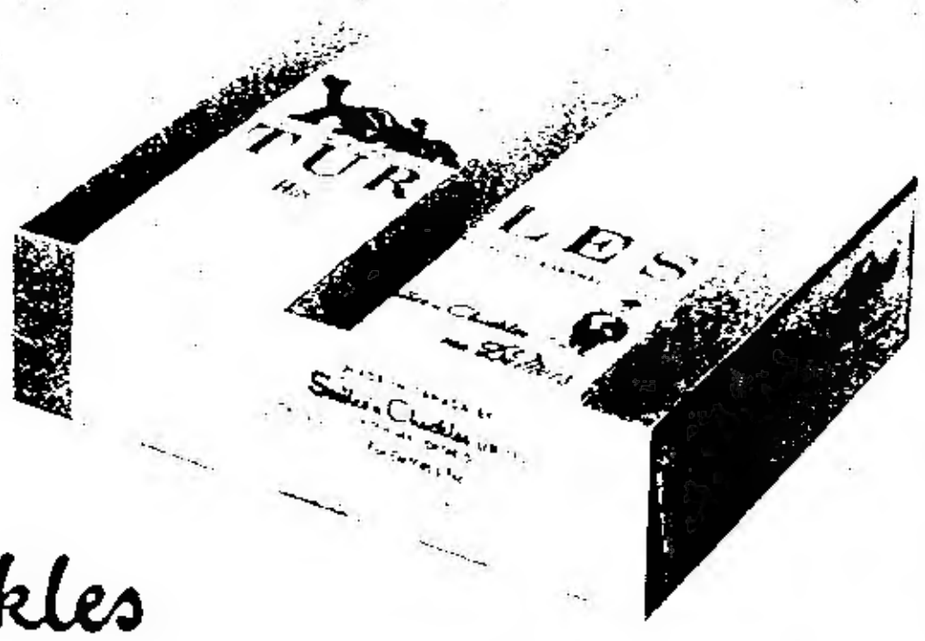

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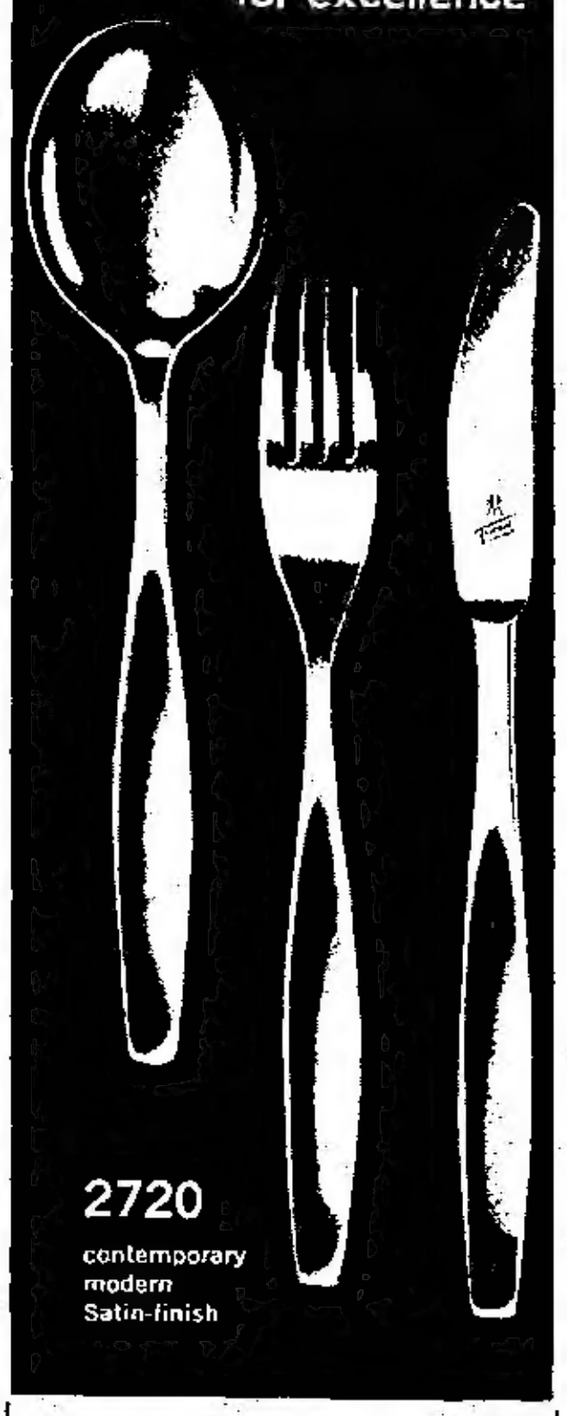

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Mrs. Jerry Rosenbloom, 4300 Bourret Street, Montreal, left, is the former Miss Florence Zelnicker, daughter of Mrs. Gertie Zelnicker, 5520 Victoria Avenue, and the late Abraham Zelnicker. Mr. Rosenbloom is the son of Mr. and Mrs. Alex Rosenbloom, 882 Ball Avenue.
— Perl's Photos Inc.

Left, Miriam, aged fourteen years; Miss Esther Opatowski; Nathan, ten; and Ami, eighteen months, at the left, are the children of Mr. and Mrs. Felix Opatowski, 48 Purdon Drive, Toronto; grandchildren of Mr. and Mrs. H. Gnat, 39 Clifton Avenue.
— Famous Studio

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ALLEN'S APPLE SAUCE
BISTO — A-1 STEAK SAUCE

Mr. and Mrs. Max Freedman (nee Mary Richmond), 125 Shelborne Avenue, Toronto, celebrated their fiftieth wedding anniversary. They have a son, and daughter-in-law: Mr. and Mrs. Marvin Freedman, 2305 Ward Street, Montreal, Quebec, formerly of Toronto; a son-in-law, and daughter: Mr. and Mrs. Nathan Troster (Gertrude), 5025 Roslyn Avenue, Montreal; four grandchildren: Steven, aged thirteen years; and Jeffrey Freedman, eleven; Miss Iris Troster; and Martin Troster. Mr. Freedman is the brother of Mrs. Anne Williams, 103 McGillivray Avenue; and Mrs. Alma Winston, of Lexington, Mass.; Michael Freedman, 400 Walmer Road; and Saul Freedman, 876 Avenue Road. Mrs. Freedman is the sister of Mrs. Louis Berkan (Betty), 2900 Bathurst Street; Ab Richmond, 444 Winnett Avenue; Alec Richmond, 33 Maria Street; and Murray Richmond, of Cleveland, Ohio.
— Drummond Photos

Mrs. Jerry Rosenbloom, 4300 Bourret Street, Montreal, left, is the former Miss Florence Zelnicker, daughter of Mrs. Gertie Zelnicker, 5520 Victoria Avenue, and the late Abraham Zelnicker. Mr. Rosenbloom is the son of Mr. and Mrs. Alex Rosenbloom, 882 Ball Avenue.
— Perl's Photos Inc.

Left, Miriam, aged fourteen years; Miss Esther Opatowski; Nathan, ten; and Ami, eighteen months, at the left, are the children of Mr. and Mrs. Felix Opatowski, 48 Purdon Drive, Toronto; grandchildren of Mr. and Mrs. H. Gnat, 39 Clifton Avenue.

— Famous Studio

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Martin Trosler.
03 McGillivray
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Mrs. Meyer Schoel Soiferman, 5450 King Edward Avenue, Montreal, left, is the former Miss Sandra Elizabeth Davidovitch, daughter of Mr. and Mrs. Edward Davidovitch, 5605 Blossom Avenue. Mr. Soiferman is the son of Mr. and Mrs. Oscar Soiferman, 4965 Isabella Avenue. Mrs. Soiferman is the granddaughter of Mr. and Mrs. Harry A. Silverman, 1767 Van Horne Avenue. Mr. Soiferman is the grandson of Mr. and Mrs. Jacob Brodsky, 5490 Lemieux Street.
— Hy Welt

Gerald Elias, below, son of Mrs. Claire Elias, 2145 Stevens Street, Montreal, graduated from McGill University, with the Bachelor of Science degree. He is at McGill University taking post-graduate studies in mathematics. He is the brother of Miss Brenda Elias; and Miss Paula Elias; nephew of Dr. Reuben Breitman, 4609 Hutchison Street; Mr. and Mrs. Ben Davis (Rose), 4609 Hutchison Street; and of Mr. and Mrs. Leon M. Adler (Reva), 4481 Circle Road.

Mrs. Alan Gilbert Bornstein, 3 Goldfinch Court, Toronto, above, is the former Miss Carol Ann Fruitman, daughter of Mr. and Mrs. Irving Fruitman, 3120 Dundas Street West. Mr. Bornstein is the son of Mr. and Mrs. William Bornstein, 504 Glengarry Avenue.
— Dan King

Miss Rochelle Grosberg, right, daughter of Mr. and Mrs. Percy Grosberg, 111 Alberta Avenue, Toronto, graduated from the University of Toronto with the Bachelor of Arts degree in Modern Languages and Literature. She was a member of the Drama Group. She is the granddaughter of Mrs. Sarah Sobel, 33 Alexis Boulevard, Toronto.

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Mrs. Irwin D. Glazer, 2200 Gold Street, Montreal, left, is the former Miss Shari Ann Leibovitch, daughter of Mr. and Mrs. David Leibovitch, 4782 Mackenzie Street. Mr. Glazer is the son of Mr. and Mrs. Allan A. Glazer, 176 Finchley Road. Mr. Glazer graduated from Sir George Williams University with the Bachelor of Science degree, having majored in Chemistry.

— M. Friedman

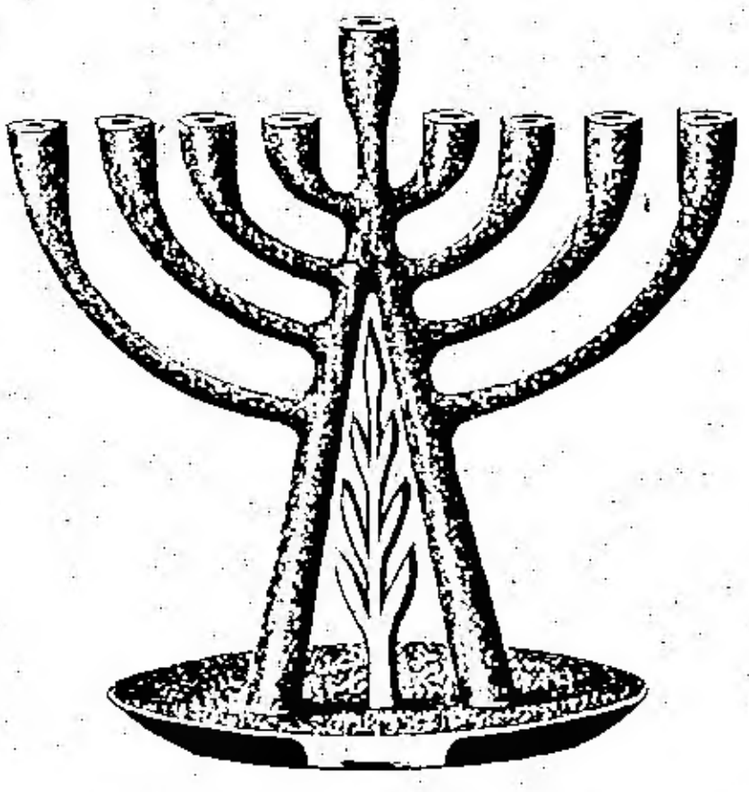
Harvey Barron, below, son of Mr. and Mrs. Hyman Barron, 47 Nash Drive, Toronto, graduated from the University of Toronto with the Bachelor of Arts degree. He was active in Hillel, Political Science Club, Sigma Alpha Mu fraternity. He is the grandson of the late Mr. and Mrs. Anzel Birenbaum; and of the late Mr. and Mrs. Hershel Barron. He is at the University of Toronto, Law School.

Benson Aubrey, thirteen, below, is the son of Mr. and Mrs. Jack Yanofsky, 6889 Victoria Avenue, Montreal; brother of Gary Yanofsky, eighteen; and Linda, nine; grandson of Mr. and Mrs. Hyman Lang, 3400 Linton Avenue; and of Mrs. Fanny Yanofsky, 3175 Bedford Road, and the late Max Yanofsky.

— Stanley Studios

Sheldon Henry, aged one year, right, is the son of Mr. and Mrs. Stanley Caplin, 38 Geraldton Crescent, Toronto; grandson of David Caplin, 215 Clanton Park Road, and the late Mrs. Sally Caplin; and of Mr. and Mrs. Frank Cohen, 39 Denmark Crescent.

— H. M. Wa



Hanukkah

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Mrs. Irwin D. Glazer, 2200 Gold Street, Montreal, left, is the former Miss Shari Ann Leibovitch, daughter of Mr. and Mrs. David Leibovitch, 4782 Mackenzie Street. Mr. Glazer is the son of Mr. and Mrs. Allan A. Glazer, 176 Finchley Road. Mr. Glazer graduated from Sir George Williams University with the Bachelor of Science degree, having majored in Chemistry.
— M. Friedman

— Hy Welt

Mr. and Mrs. Saul Nadler, 7581 Birnam Street, Montreal, at the bar-mitzvah of their eldest son, Howard Leonard, thirteen years, at left; with Bernard, eight; Herbert, ten; and Debra, eleven; grandchildren of Mr. and Mrs. Ellie Nadler, 6241 Trans Island Avenue; and of Mr. and Mrs. Morris Grodinsky, 7581 Birnam Street. Howard Leonard is a graduate of United Talmud Torahs' afternoon classes, and won the Bronze Medal for high standing.

Marshall Lorne, thirteen, lower left, is the son of Mr. and Mrs. Benjamin Walter, 140 Cariboo Road, Toronto; brother of Donna, fifteen; grandson of Mrs. Sarah Midanik, of that address, and the late Alick Midanik; and of the late Mr. and Mrs. Max Walter.

Photographed at the Pioneer Women's convention, in Montreal, luncheon guests were: left, Mrs. Rose Kaufman, of New York, national president of the American Pioneer Women's Organization; Dr. Judith Sinai, 1555 McGregor Avenue, Montreal, wife of the Israeli Consul-General, Lieutenant Colonel Dov Sinai; Mrs. Beba Idelson, of Tel Aviv, Israel, national president of Moetzet Hapoalot; and Louis H. Boyar, of Los Angeles, Calif., philanthropist, only male member of Pioneer Women.

Harvey Barron, below, son of Mr. and Mrs. Hyman Barron, 47 Nash Drive, Toronto, graduated from the University of Toronto with the Bachelor of Arts degree. He was active in Hillel, Political Science Club, Sigma Alpha Mu fraternity. He is the grandson of the late Mr. and Mrs. Anzel Birenbaum and of the late Mr. and Mrs. Hershel Barron. He is at the University of Toronto, Law School.

— H. M. Walters

— H. M. Walters

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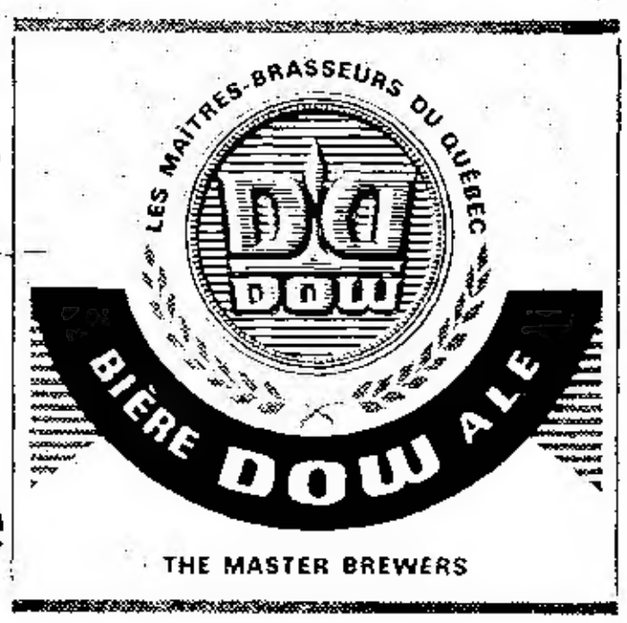

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THIRTEEN TOP STUDENTS IN 1966 HIGH SCHOOL

MARK OF 97.5 IS HIGHEST EVER COMPILED BY A STUDENT IN THE PROVINCE OF QUEBEC

Geoffrey, above, son of Mr. and Mrs. Lorne Grinstein, 5713 Westminster North, Montreal, graduated from Wagar High School with a mark of 97.5 per cent in the 1966 High School Leaving Examinations. This was the highest mark ever compiled by a student in the Province of Quebec. At Wagar he was a member of the Model Parliament; Student Council; Physics Project; the Mathematics Club; Golf Team, and Gymnastics Team. He is the brother of Miss Bonnie Grinstein; grandson of Mr. and Mrs. H. Kiermyer, 5624 Emerald Avenue; and of Mr. and Mrs. Samuel Leznoff, 3525 Linton Avenue. He is at McGill University, Faculty of Science, on a McGill Entrance Scholarship.

Peter, above, son of Mr. and Mrs. Myer Herscovitch, 1725 Boudrias Street, Montreal, led the graduating class of St. Laurent High School with a mark of 94.9 per cent in the 1966 High School Leaving Examinations. At St. Laurent he was vice-president of the Students' Council; editor of the school paper; won the cup for the public speaking contest for three years in a row; came second in Bnai Brith public speaking contest; was a member of Bnai Brith Youth Organization; and assistant Cub Leader in St. Laurent. He is the brother of Susan, aged nine; grandson of Mrs. B. Stark, 1725 Boudrias Street; and of Mr. and Mrs. J. Herscovitch, 5326 Trans Island Avenue. He is at McGill University, Faculty of Engineering, on a McGill Entrance Scholarship.

Henry, above, son of Mr. and Mrs. Joseph Braun, 6390 Westbury Avenue, Montreal, led the graduating class of Northmount High School with a mark of 93.8 per cent in the 1966 High School Leaving Examinations. At Northmount he was a member of the Mathematics Club; the Chemistry Club; the Debating Team; and took part in intra-mural sports. He is the brother of Esther, aged eight. He is at McGill University, Faculty of Science, on a McGill Entrance Scholarship.

Paul, above, aged seventeen years, son of Mr. and Mrs. Harry Goldhamer, 2621 Soissons Avenue, Montreal, led the graduating class of Outremont High School with a mark of ninety-four point three per cent in the 1966 High School Leaving Examinations. He received these honours and awards at the graduation exercises: first general proficiency mark; Trustees' Silver Medal; Trustees' Bronze Medal; Outremont High School Merit Pin; Protestant School Board Greater Montreal Silver Medal; Birks' Silver Medal; Alfred Joyce Scholarship; Strathcona Academy Student Council Scholarship; Outremont High School Scholarship; the Fred W. Cook Scholarship; Max Crestohl Memorial Scholarship; Medal for Mathematics; Prize For Mathematics; Prize For Chemistry; Prize For History. He was literary editor of the Year Book; a violin student; and took part in intra-mural sports. He won a McGill University Entrance Scholarship; and was one of the few students accepted into the advanced seven-year Medical School. He played two violin solos at the graduation exercises, accompanied by Mrs. S. Levitan, at the piano. He is the brother of Douglas Goldhamer who is studying for the Rabbinate at the Hebrew Union College-Jewish Institute of Religion, in Cincinnati, Ohio, having received the Bachelor of Arts degree from Sir George Williams University, in Montreal, in 1966; grandson of Mrs. Dina Sheinman, 3244 Bedford Road, Montreal.

Barry, above, son of Mr. and Mrs. Samuel Lesser, 2117 Bonin Street, Montreal, graduated from St. Laurent High School with a mark of 92.5 per cent in the 1966 High School Leaving Examinations. At St. Laurent he was assistant editor of the school paper; a member of the Choir; and the Curling Club; and a Prefect. He received a scholarship to McGill University. He is the brother of Tina, aged fourteen; and Leonard, ten; grandson of Mr. and Mrs. Israel Lesser, 1800 St. Louis Street. He is at McGill University, Faculty of Science, on a McGill Entrance Scholarship.

Joel, above, son of Mr. and Mrs. Nathan Kositsky, 5325 Hutchison Street, Montreal, graduated from Outremont High School with a mark of 93.4 per cent in the 1966 High School Leaving Examinations. He is attending the Massachusetts Institute of Technology, in Cambridge, Mass., on a four-year scholarship. At Outremont he was a member of the Mathematics Club; the Folk Singing Club; the Students' Council Executive; and the Badminton Club. He is the brother of Michael Kositsky, nineteen; and Ruth, ten, grandson of Mr. and Mrs. Israel Kositsky, 5325 Hutchison Street; and of Mr. and Mrs. Samuel Karkofsky, 4200 Courtrai Avenue.

Paul, above, son of Mr. and Mrs. Samuel A. Silverstein, 8242 Guelph Road, Montreal, graduated from West Hill High School with a mark of 93.1 per cent, leading his school in the 1966 High School Leaving Examinations. He won the David Platkin Memorial Scholarship in Mathematics; and a McGill Entrance Scholarship. At West Hill he was a Prefect; and a staff member of the school newspaper. A clarinetist, he is a member of the Montreal Junior Symphony Orchestra; and the Montreal Wind Ensemble. He is the brother of Michael, aged fifteen, who is also on a scholarship; grandson of Mrs. B. Clarke, 8242 Guelph Road; and of H. Silverstein, 4470 Dupuis Avenue. He is at McGill University, accepted in the advanced seven-year Medical School; on a McGill Entrance Scholarship.

Jacob, above, son of Mr. and Mrs. F. Lazarovic 5501 Adalbert Street, Montreal, graduated from Wagar High School with a mark of 93.5 per cent in the 1966 High School Leaving Examinations. He is interested in stamp collecting and sports. He is at McGill University, accepted in the advanced seven-year Medical School on a McGill Entrance Scholarship.

HOOL-

en years, son of Mr. , 2621 Soissons Ave- aduating class of Du- a mark of ninety- t in the 1966 High ns. He received these the graduation exer- ency mark; Trustees' Bronze Medal; Outre- in; Protestant School Silver Medal; Birks' e Scholarship; Strath- Council Scholarship; Scholarship; the Fred x Crestohl Memorial athematics; Prize For Chemistry; Prize For editor of the Year d took part in intra- McGill University En- was one of the few advanced seven-year l two violin solos at accompanied by Mrs. He is the brother of is studying for the Union College-Jewish n Cincinnati, Ohio, elor of Arts degree University, in Mont- of Mrs. Dina Shein- Road, Montreal.

nd Mrs. F. Lazarovic treal, graduated from a mark of 93.5 per hool Leaving Examin- in stamp collecting. ll University, accepted ear Medical School nce Scholarship.

LEAVING EXAMINATIONS IN THE PROVINCE OF QUEBEC

Morton, above, son of Mr. and Mrs. Edward Mendelson, 4962 Kent Avenue, Montreal, graduated from Northmount High School with a mark of 92.2 per cent in the 1966 High School Leaving Examinations. At Northmount he was treasurer of the Student Council; president of the Debating Club; vice-president of the Bridge Club; assistant editor of the Annual; and Prefect. He is the brother of Miss Esta Mendelson; and Roslyn, aged fourteen; grandson of Mrs. Irving Roiter, 4130 Kent Avenue; and the late Simon Mendelson; and of Mrs. Agnes Levine, 4865 Kent Avenue, and the late Herman Levine. He is at McGill University, accepted in the advanced seven-year Medical School; and on a McGill Entrance Scholarship.

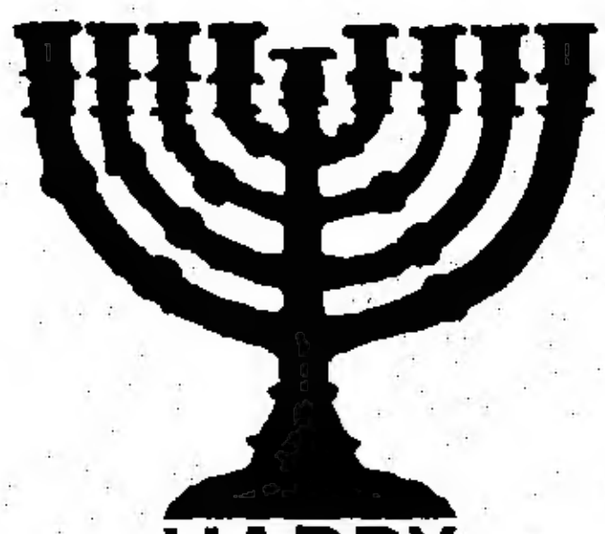
Edward, above, son of Mr. and Mrs. N. Gedalof, 5673 Midway Avenue, Montreal, graduated from Wagar High School with a mark of 91.9 per cent in the 1966 High School Leaving Examinations. At Wagar he was a member of the Mathematics Club; editor of the Year Book; captain of the soccer team; and on the basketball team. He is the brother of Mrs. Sander Abrahams (Judy); Allan Gedalof, aged twenty-one; and Irene, thirteen. He is at McGill University, Faculty of Science, on a McGill Entrance Scholarship.

David, above, son of Mr. and Mrs. Morris Tanny, 6611 Regal Road, Montreal, graduated from Wagar High School with a mark of 91.8 per cent in the 1966 High School Leaving Examinations. At Wagar he was a member of the Senior Band; Mathematics and Physics Club; and Cercle Français. He is at McGill University, Faculty of Science, on a McGill Entrance Scholarship. He is the brother of Gerald Tanny, aged twenty; and Stephen, aged seventeen; grandson of Mrs. R. Tanovitch, of Montreal. In 1965 Stephen graduated from Wagar with a mark of 95.9, the highest compiled that year by a student in the Province of Quebec.

Kenneth, above, son of Mr. and Mrs. Harry Futornick, 7903 Guelph Avenue, Montreal, graduated from Wagar High School with a mark of 91.5 per cent in the 1966 High School Leaving Examinations. At Wagar he was a member of the French Club; and of the Mathematics Club. He received a scholarship to the Massachusetts Institute of Technology. He is the brother of Miss Karen Futornick.

Michael, above, son of Mr. and Mrs. Leonard Rubin, 5602 Alpine Avenue, Montreal, graduated from Wagar High School with a mark of 91.4 per cent in the 1966 High School Leaving Examinations. At Wagar he was class president; a member of the Mathematics Club; the volleyball, and basketball teams. He has a sister, Les-, aged fourteen years; grandson of Mr. and Mrs. Samuel Spector, 5455 Victoria Avenue. He at McGill University, Faculty of Science, on a McGill Entrance Scholarship.

— Astra Studio



HAPPY CHANUKAH

The officers and staff of the Canadian Imperial Bank of Commerce are happy to extend greetings to all their Jewish friends at this festive family time.

CANADIAN IMPERIAL BANK OF COMMERCE

FIFTEEN TOP STUDENTS IN 1966 HIGH SCHOOL

David, above, the son of Mr. and Mrs. Samuel Bierstone, 24 Langholme Drive, Toronto, aged seventeen years, graduated from Downsview Secondary School, with a ninety-six average, top mark in Toronto. On a second counting he was moved to second place. He won a four hundred dollar Ontario Scholarship; and a thirty dollar cheque from the Canadian Legion. He is the brother of Miss Rochelle Bierstone, a fourth-year honour Mathematics student; and Edward Bierstone, a second-year Mathematics and Physics student; both at the University of Toronto; grandson of Mrs. Alexander Segal, 1757 Victoria Park Avenue. He is at the University of Toronto. He won a General Motors Canadian University Scholarship.

Elliott, above, the son of Mr. and Mrs. Harvey Peranson, 35 Canyon Avenue, Toronto, aged eighteen years, graduated from Bathurst Heights Collegiate, with first class honours and ninety-two per cent. He won a four hundred dollar Ontario Scholarship; and a one thousand dollar scholarship from the Engineering Science faculty of the University of Toronto. He was president of the student body and vice-mayor of the Collegiate; first president of Exodus Chapter, Junior Bnai Brith; regional chapter of A.Z.A.; and a member of the school's hockey team. He is the brother of Mrs. Arnold Cader (Jenny), 42 Gulliver Road. He is at the University of Toronto.

— Rice & Hobbs

Ruth Glass, above, the daughter of Professor and Mrs. Irvine Glass, 31 Heathdale Road, Toronto, graduated from William Lyon Mackenzie Collegiate Institute with a four hundred dollar Ontario Scholarship; and the Rubin Wells Leonard Scholarship from the University of Toronto which includes free tuition for four years plus three hundred dollars cash; nine firsts; and an eighty-nine average. She is a graduate of the Peretz School and played the oboe in the school orchestra. She is the sister of Miss Vivian Glass, a third-year Modern History and Languages student at the University of Toronto; and Susan, aged thirteen years, a grade nine student at Vaughan Road Collegiate; granddaughter of Mrs. Sophie Medres, 5350 Walkley Avenue, Montreal, Quebec, and the late Israel Medres, co-editor of the Jewish Daily Eagle, Yiddish publication; and of the late Mr. and Mrs. Samuel Glass. She is taking a Modern History and Languages course at the University of Toronto. Professor Glass is at the University of Toronto, Department Of Aero-space Studies.

Frank Rosenberg, above, the son of Mr. and Mrs. G. Rosenberg, 116 Waterloo Avenue, Toronto, graduated from William Lyon Mackenzie Collegiate Institute, with a four hundred dollar Ontario Scholarship; a five hundred dollar Medical Alumni Association Scholarship; and a University admission scholarship; and an average of 89.5 He was a member of the United Nations Club; the Cadets; the Chess Club; editor of the foreign language section of the Year Book; active in inter-mural sports; and is an accomplished pianist. He is the brother of Ruth, aged twelve years, a grade seven student at Dufferin Heights Junior High School. He will continue his studies in the pre-medical course at the University of Toronto.

Naomi Teitel, above the daughter of Mr. and Mrs. Abe Teitel, 132 Combe Avenue, Toronto, graduated from William Lyon Mackenzie Collegiate Institute with a four hundred dollar Ontario Scholarship; and eight firsts; and an 87.8 average. She was a member of the Student Council and received first class honours in History, French, Latin, English, and Biology. She is the sister of Jay, a grade twelve student at the same school; and Deborah, twelve years, a grade eight student at Dufferin Heights Junior High School; granddaughter of Mrs. Freda Greenbicom, 142 Everden Road. She is at the University of Toronto.

Jeffrey, above, the son of Mr. and Mrs. Max Kudlow, 54 Whitburn Crescent, Toronto, aged nineteen years, graduated from Downsview Secondary High School, with 87.2 per cent; and nine firsts. He won a four hundred dollar Ontario Scholarship. As a member of the Mathematics Club he was one of the four boys from his school chosen to be taught calculus (first year University Mathematics) and was lectured in that subject. He is the brother of Rhonda, aged sixteen years, a grade twelve student at Downsview Secondary High School; Stephen, ten years; and Gary, seven; grandson of Mrs. Sarah Goldstein, 570 Bedford Park Road, and the late Abraham Goldstein; and of Mr. and Mrs. Benjamin Kudlow, 39 Yarmouth Gardens.

Garry, above, the son of Mr. and Mrs. Harry Wasserman, 9 Geddes Court, Toronto, graduated from William Lyon Mackenzie Collegiate Institute with a four hundred dollar Ontario Scholarship; nine firsts; and an 86.5 average; and is also a graduate of the Toronto Hebrew Day School. He participated in inter-mural sports at High School. He is the brother of Arlene, aged fifteen years, a grade ten student at William Lyon Mackenzie Collegiate Institute; and Sharon, twelve, a grade seven student at the Toronto Hebrew Day School; grandson of Mr. and Mrs. I. Smale, 35 Canyon Avenue. He is taking a pre-medical course at the University of Toronto.

Jay, above, the son of Mr. and Mrs. S. H Silverberg, 79 Palm Drive, Toronto, graduated from William Lyon Mackenzie Collegiate Institute with nine firsts; and 86.4 average. He won a four hundred dollar Ontario Scholarship; and the North York Latin Sight Contest. He was one of his school's representatives in the Simpson's Collegiate Club; a member of the Student Council; and was active in inter-mural sports He is the brother of Paul, aged thirteen years, a student at Wilson Heights Junior High School; grandson of Mrs. Molly Figenbaum, 2900 Bathurst Street. He is taking a pre-medical course at the University of Toronto.

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LEAVING EXAMINATIONS IN THE PROVINCE OF ONTARIO

Martin, above, the son of Mr. and Mrs. Benjamin Tepper, 141 Kennard Avenue, Toronto, graduated from William Lyon Mackenzie Collegiate Institute, with nine firsts; and an 86.3 average. He won a four hundred dollar Ontario Scholarship. He is the brother of Susan, aged sixteen years; and Richard, nine; grandson of Samuel Garelick, 26 Gloucester Grove, and the late Mrs. Fanny Garelick. He is taking a pre-medical course at the University of Toronto.

Sharon Goldstein, above, the daughter of Mr. and Mrs. Harry Goldstein, 26 Northgate Drive, Toronto, graduated from Downsview Secondary High School, with ten firsts; and an 86.1 average. She won a four hundred dollar Ontario Scholarship. She is a member of the United Synagogue Youth Organization. She was a member of the School's Student Council, the Drama Group; and Folk Dancing Group; and is an accomplished pianist. She is the sister of Sheldon Goldstein, 2 Alcona Crescent; granddaughter of Mrs. Blema Goldstein, 39 Vinci Crescent. She is studying Modern Languages and Literature at the University of Toronto.

George, above, the son of Mr. and Mrs. Morris Isaac, 68 Hove Street, Toronto, aged eighteen years, graduated from Downsview Secondary High School, with eleven firsts; and 86 per cent. He won a four hundred dollar Ontario Scholarship. He played basketball; and was a member of the Mathematics Club. He is at the University of Toronto.

Brian, above, the son of Mr. and Mrs. Aaron Feldman, 67 Calvington Drive, Toronto, aged seventeen years, graduated from Downsview Secondary High School with a four hundred dollar Ontario Scholarship, nine firsts; and an 85.9 average. He was president of the Student Council; and played the 'cello in the school orchestra. He is the brother of Mrs. Larry Charney (Elaine), 3 Goldfinch Court; and Merle, aged fourteen years, a student at Downsview Secondary School; grandson of Morris Feldman, 837 Roselawn Avenue. He is taking a course in dentistry at the University of Toronto.

Sharon Mayzel, above, the daughter of Mr. and Mrs. Harold Mayzel, 98 Searle Avenue, Toronto, graduated from William Lyon Mackenzie Collegiate Institute, with a four hundred dollar Ontario Scholarship; and a three-year scholarship from York University; with nine firsts; and an 85.4 average. She was a make-up artist for the Drama Club; played basketball and volley ball; and was on the entertainment committee. She is the sister of Miss Phyllis Mayzel, a second-year physical education student at the University of Toronto; and Gary, aged sixteen years; granddaughter of Mr. and Mrs. Morris Mayzel, 53 Fairleigh Crescent. She is taking a General Arts course at York University.

Carol Naiman, above, the daughter of Mr. and Mrs. Max Naiman, 22 Bison Drive, Toronto, graduated from William Lyon Mackenzie Collegiate Institute with a four hundred dollar Ontario Scholarship; a University of Toronto Scholarship for two hundred and fifty dollars; a two hundred dollar Council of Jewish Women Scholarship; a five hundred dollar admission scholarship from York University, in Toronto; eight firsts; and an 84.7 average. She is a graduate of the Associated Hebrew Schools; a member of the United Synagogue Youth College Group; and was a counsellor at Camp Ramah, a Hebrew-speaking camp. She was in the school choir; the Drama Group; and the Mathematics Club. She is the sister of twins, Arlene and Arnold, aged twelve years, grade eight students at the Associated Hebrew Schools; granddaughter of Mrs. Yetta Spiegel, 33 Wasdale Crescent, and the late Israel Spiegel; and of Rafael Naiman, 45 Wardale Crescent, and the late Mrs. Decna Naiman. She is taking a science course at York University.

Pauline Weiss, above, the daughter of Mr. and Mrs. Abraham Weiss, 293 Brighton Avenue, Toronto, graduated from William Lyon Mackenzie Collegiate Institute, with eight firsts; and an 85 average. She won a four hundred dollar Ontario Scholarship. She is the sister of Sidney, aged fifteen years, a grade ten student at the same school. She is taking a Sociology and Philosophy course at the University of Toronto.

IN 1967
CANADIAN JEWISH REVIEW
MARKS
ITS 24th YEAR
OF
A. B. C. MEMBERSHIP

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★ INVESTING TO PROTECT INVESTMENTS

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Maritimes Section

Bernard M. Bloomfield, of Montreal, left, was appointed to the board of governors of St. Francis Xavier University, of Antigonish, Nova Scotia, and appointed chairman of the advisory committee of the Coady International Institute, which has a training program of self-help and social leadership for students from developing countries. Mr. Bloomfield is a member of the international board of governors of the Hebrew University of Jerusalem; national treasurer of the Canadian Friends of the Hebrew University; national president of the Canadian Histadrut Campaign; national chairman of the Jewish National Fund Canadian Centennial Forest in Israel; president of the Jewish Immigrant Aid Services (Eastern Region). Mr. Bloomfield will be the speaker at the Negev Dinner in Saint John, N. B., at the Admiral Beatty Hotel, on December 4, when Mrs. J. M. Franklin will be honoured. The Saint John Zionist Council is sponsoring the event on behalf of the Jewish National Fund; and a tract of land will be named for Mrs. Franklin in the Canada Centennial Forest in Israel. Dr. Joseph Tanzman, O.B.E., is dinner chairman.

Mrs. Alan Jeffrey Stern, of Halifax, N.S., above, is the former Miss Janet Goldstein, daughter of Mr. and Mrs. Benjamin Goldstein, 104 Leinster Street, Saint John, N.B. Mr. Stern is the son of Mr. and Mrs. Louis Stern, Spring Garden Terrace, Halifax. Mrs. Stern received the diploma in Education, from Dalhousie University, in Halifax. Mr. Stern received the Bachelor of Commerce degree, and the Bachelor of Law degree, from Dalhousie University.

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Seated is Evelyne S. Meltzer, aged ten years, daughter of Mr. and Mrs. Garfield T. Meltzer, 274 Tower Street, West Saint John, New Brunswick, with her cousin, Mary-Ann Meltzer, eight, daughter of Mr. and Mrs. William Meltzer, 559 Sand Cove Road, Lancaster, N.B. They won the junior open piano duet competition, Mary-Ann having had one year of instruction in piano; and Evelyne S., one and one-half years. Evelyne S. is the sister of Allan Richard, nine; Stephen Todd, six; and Michael Howard, three. The competition was held at the New Brunswick Competitive Festival of Music, and these cousins won a top mark of ninety, from Vladimir Padwa, the adjudicator.

Robert H. Dolman, above, son of Mr. and Mrs. Joseph Dolman, 571 Lazard Avenue, Montreal, graduated from the University of New Brunswick, in Fredericton, New Brunswick, with the Bachelor of Arts degree. He is attending the University of Ottawa, in Ottawa, Ont., Faculty of Law. He is the brother of Miss Penny Dolman, a second year student at Sir George Williams University, in Montreal, Faculty of Science; grandson of Harry Golt, 1576 Bernard Avenue West, and the late Mrs. Fanny Golt; and of Mrs. Eva Dolman, 2920 Van Horne Avenue, and the late Carl Dolman.

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Rabbi Abraham D. Feffer, 38 Cobourg Street, Saint John, N. B., is the religious leader of Shaarei Zedek Synagogue. Rabbi Feffer, born in Poland, in 1928, was brought up in Drobin, seventy miles north of Warsaw, where his father had a bookstore. He is a survivor of Auschwitz concentration camp, having been liberated by United States troops, and later brought to the United States by an uncle, Reverend Henoch Rosenfeld, of Brooklyn, N. Y. He is a graduate of New York University, and the Jewish Theological Seminary, and was ordained in 1956, the first former displaced person to serve as chaplain in the United States armed forces, at Fort Hood, Texas. He was at the Jewish Center, at Lake Mahopac, N. Y., and since 1963 has been in Saint John. He is a member of the Rotary Club; on the board of the Canadian Heart Foundation; a member of the John Howard Society; chairman of the Inter-faith Centennial Committee for New Brunswick. Rabbi Feffer is vice-president of the Canadian Division of the Rabbinical Assembly of America; and was honoured at a testimonial dinner in Saint John, in connection with the annual Israel Bond campaign of which Dr. L. H. Freedman was chairman. Rabbi Feffer conducted special services in Saint John in April in commemoration of the anniversary of the Warsaw Ghetto Uprising, a special week of remembrance having been proclaimed by Dr. Stephen Weyman, Mayor of Saint John, in a proclamation. Rabbi Feffer returned to Drobin several years ago to find documents on the history of the Jewish community, and journeyed to Auschwitz. At near-by Katowice, he borrowed a candelabrum from the Jewish Centre; and that day, the seventh day of Chanukah, he lit the seventh candle at the main camp gate of Auschwitz. "To me, the other six stood for the six million Jews who perished at the hands of the Nazis", Rabbi Feffer said. "The seventh, lit by one whom God has permitted to survive, I felt was a fitting symbol of the triumph of right."

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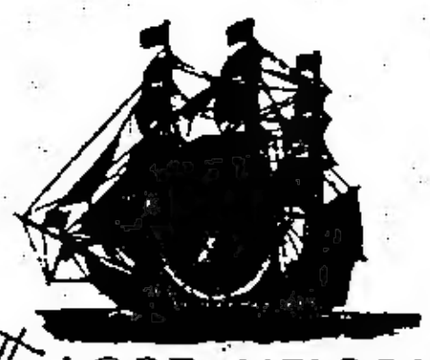

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Maritimes Section

Eli Boyaner, 25 Orange Street, Saint John, N. B., died on Monday, November 21, at St. Joseph's Hospital. He is survived by his wife, Mrs. Esther Blitz Boyaner; a son, Dr. Don Boyaner, 33 Belsize Road; a daughter, Mrs. Carl Segal (Shirley), 2282 Mantha Street; both of Montreal, Quebec; six grandchildren: Frank, aged thirteen years; Lee, ten; and Marlene, eight; sons, and daughter, of Dr. and Mrs. Boyaner; and Beth Roslyn, eleven; Keith Don, nine; and Nathan Segal, nine months; two brothers: Lou. Boyaner, of Saint John; Harry Boyaner, of Vancouver, B. C.; and two sisters: Mrs. Norman Smith (Fannie); and Mrs. Maurice Elman (Bertha); both of Saint John. He was the son of the late Mr. and Mrs. Donald Boyaner (Kate). Funeral services took place from Shaarei Zedek Synagogue. Rabbi Abraham D. Feffer delivered the eulogy. Burial was at Shaarei Zedek Cemetery. Shiva was at the home. Honorary pall-bearers were: Dr. Harold J. Rosen, M. S. Bernstein, M. L. Bernstein, Nathan Lipshetz, H. L. Marcus, Dr. Joseph Tanzman, Harry Holtzman, H. M. McElligott, Abraham Calp, Bruce E. Holder, Dr. Bernard Goldfeather, George M. Flood, B. R. Guss, Q. C.; honorary pall-bearers from Scouting: L. F. Jarrett, executive commissioner of the World Bureau, England; Fred Findley, chief executive commissioner for Canada, Ottawa, Ont.; Dr. S. A. Hopper, provincial commissioner, Moncton, N. B.; A. M. A. McLean, honorary president, Black's Harbor; J. Avard Marven, first vice-president, Moncton; John T. Reid, John E. Swanton, vice-presidents, Fredericton, N. B.; A. E. Matson, assistant provincial commissioner, south-east, Moncton; Rex Joyce, assistant provincial commissioner, northwest, Fredericton; William F. Edwards, assistant provincial commissioner, north-east, Dalhousie; A. E. O'Neill, assistant provincial commissioner, Miramichi, Newcastle; C. H. Foss, assistant provincial commissioner south-west, Saint John; H. C. Northcott, provincial executive; Arthur Redmond, regional president, Saint John; G. L. Miller, regional commissioner, Fredericton; and R. B. Mabey, regional commissioner, Saint John. Mr. Boyaner was born in Saint John, and always resided there. He served as president of New Brunswick Optometrical Society, and the Maritime Optometrical Society of the Canadian Association of Optometrists. He was awarded an Honorary Doctor of Optometry degree at the College of Optometry of Ontario, in 1958, the first such degree to be awarded in Canada. He was president of Shaarei Zedek Congregation for eight years; active in Boy Scout leadership since 1924; Provincial Commissioner for New Brunswick since 1945; a member of the executive committee of Canadian General Council of Boy Scouts Association; and chairman of the National Training Committee. He was camp chief of the first Canadian Scout Jamboree in 1949; Deputy Camp chief of the eighth World Jamboree at Niagara-on-Lake in 1955; leader of Canadian Contingent of American National Jamboree in 1957; leader of Canadian Contingent of 1500 Scouts to ninth World Jamboree at Sutton Coldfield in England, in 1957; was a member of the International Committee of twelve of World Scouting; was awarded Boy Scouts Association Long Service Medal, the Silver Acorn, and the Silver Wolf. He was president of the Saint John Branch of Red Cross; president of the New Brunswick Division of the Red Cross Society; chairman of Water Safety Services Committee of Red Cross; held the honorary membership Award of Canadian Red Cross; and Thanks Certificate of Saint John Ambulance Association. He was past president of the Rotary Club of Saint John; chairman of the Youth Service Committee of Rotary; vice-president of Saint John Boys' and Girls' Club Incorporated. He held the Man and Boy Award and the Silver Keystone Award of the Boys' Clubs of Canada; was a member of the executive of the Boys' Club Association of Canada; of the Saint John Housing Authority; of the Boys' Industrial Home; of the board of directors of St. Joseph's Hospital. Recently Mr. and Mrs. Boyaner celebrated their fortieth wedding anniversary.

Dr. and Mrs. Morton G. Brown, and Mitchell Howard, and Lisa Beth, of Boston, Mass., visited his parents, Mr and Mrs. Saul Brown, of Fredericton, N. B.

Mr. and Mrs. Philip Dankner, of Halifax, N.S., were in Ottawa, Ont., for the marriage of Miss Lisa Harriet Schlessinger, daughter of Mr. and Mrs. Fred Schlessinger, of Ottawa, to their nephew, Jeffrey Berman, son of Mr. and Mrs. Harold Berman, 4866 Bathurst Street, Toronto, Ont., at Beth Sholom Synagogue.

Abraham Garb, of Halifax, N.S., was in Toronto, Ont., for the barmitzvah of his nephew, William, son of Mr. and Mrs. Henry Tarant, 31 Wasdale Crescent, who was called to the Reading of the Law, at Shaarei Tefillah Synagogue.

Mrs. Barbara Shane Kaplan, of Sydney, N. S., formerly of Saint John, N. B., died on Thursday, October 20, at City Hospital, in Sydney, at the age of forty-six years. She is survived by her husband, Clark Kaplan; and two children, Nancy, and Howard, seventeen-year-old twins; a brother, Dr. S. L. Shane, of Halifax; and two sisters: Miss Helen Shane, and Mrs. L. C. Isaacs, both of Saint John. Funeral services and burial took place in Sydney. Reverend I. Kenner officiated. Mrs. Kaplan was born in Yarmouth, N. S., and moved to Saint John in 1940. She soon became known as a popular "blues" singer, and devoted much of her time during the war years to entertaining service men in the Citizens Voluntary Concert Groups organized with the late F. G. Spencer as chairman. After her marriage in 1948, she moved to Cape Breton.

David Vinegar, a student at Dalhousie University, in Halifax, N.S., visited his parents, Mr. and Mrs. I. Vinegar, of Perth, N.B., prior to a trip to New York.

Mrs. Ray Garb, of Dublin, Ireland, visited her brother-in-law, Abraham Garb, of Halifax, N. S.

Miss Barbara Budovitch, 3385 Barclay Avenue, Montreal, Quebec; and her brother-in-law, and sister, Mr. and Mrs. Gordon Robert Fischel, of Toronto, Ont., were in Fredericton, N.B., for the funeral of their sister, Miss Sandra Gail Budovitch, 143 Charlotte Street, who died in a car accident, at the age of twenty-one years.

Mrs. Isaac Boniuk (nee Isabel Tanzman), and Jonathan, and Wendy, left to join Captain Isaac Boniuk, in Okinawa, where he is serving with the American Army. They spent the past month with Mrs. Boniuk's parents, Dr. and Mrs. Joseph Tanzman, 617 Sand Cove Road, Lancaster, N. B. Dr. Boniuk has recently completed his studies in Opthalmology, specializing in retinal surgery.

Born, to Mr. and Mrs. Steven Pink (nee Gloria Jacobson), of Halifax, N. S., on October 29, at the Grace Maternity Hospital, a son, Michael Saul; grandson of Mr. and Mrs. Meyer Jacobson of Saint John, New Brunswick; and of Mr. and Mrs. Irving C. Pink, of Yarmouth, Nova Scotia.

Mrs. Joseph M. Franklin, 530 Earle Avenue, Lancaster, N. B., will be given a testimonial Negev Dinner, at the Admiral Beatty Hotel, by the Saint John Zionist Council on December 4, at the Admiral Beatty Hotel. She will be honoured for her contribution in various ways to the welfare of the State of Israel and in consideration for her work in community affairs. The Negev dinner is a testimonial held annually in honor of outstanding personalities who have given notable service to the Jewish community. A tract of land in the "Canada Centennial Forest", in Israel, will be named in Mrs. Franklin's honor and donations for trees were accepted. She is also a devoted Red Cross worker. Bernard M. Bloomfield, industrialist, and Canadian Zionist, of Montreal, Quebec, will speak. Conveners are: Dr. Joseph Tanzman, 617 Sand Cove Road, Lancaster, chairman; Joshua Lieberman, 67 Orange Street, special names; Philip Hamburg, 15 Paddock Street, treasurer; William Meltzer, 559 Sand Cove Road, publicity; I. J. Davis, 18 Sixth Street, tickets; A. Ralph Isaacs, 21 Orange Street, secretary; Samuel A. Babb, 530 Earle Avenue, Lancaster, arrangements.

Mrs. Moe Zuker, 229 St. Viataur Street West, Montreal, Quebec, visited her son-in-law, and daughter, Mr. and Mrs. Robert Winston Brown, and son, Neil Shawn, of Fredericton, N. B.

Henrietta Szold Chapter met at Shaarei Zedek Synagogue, in Saint John, N. B., to honour women who have given twenty-five to fifty years of service to the Organization. Mrs. Joseph Goldman, and Mrs. T. Ellman, Charter members, both of whom have given fifty years of service, not only to the Chapter, but in the community as a whole, through other organizations in which they have worked, received special honours. Miss Lily Frank, director of public relations for Montreal, Quebec, and Israel, spoke. Mrs. Garfield Meltzer, 274 Tower West, Saint John, and Mrs. Simon Levine, Balmoral Crescent, Lancaster; were conveners. Mrs. L. J. Kaplansky, 6 Buena Vista, Lancaster, is president.

Miss Ethel Holtzman, formerly of Fredericton, N. B., has moved to Carleton Towers, Mecklenburg Street, Saint John, N. B.

Mrs. Bessie Levine, 213 St. Germain Street, Saint John, N. B., visited her son, and daughter-in-law, Mr. and Mrs. Martin Levine, of Montreal, Quebec.

Mr. and Mrs. Nathan Lipshetz, Valecrest Drive, Lancaster, N. B., and Moe Holtzman; have returned from New York, where they were present at a reception in honour of their niece, Miss Marylin Holtzman, daughter of Mr. and Mrs. Abe Holtzman, formerly of Saint John, N.B.

THE LOWER EAST SIDE: SYMBOL AND FACT

(Continued from Page Seven)

that, speak faith or heresy, the East European Jews remained powerless.

It was precisely this powerlessness, however, which enabled them to give their imaginations free reign; precisely this powerlessness which encouraged the appetite for speculation, so that in almost every educated and half-educated Jew there was half-hidden an ideologue of *luft*.

The harder it was to solve an immediate problem (say, how to control the anti-Semitic policeman on the corner), the more tempting it became to regard the human situation either from the perspective of an assured Messianism, which subsumed all things under eternal values, or of a grandiose historical theory, which subsumed all things under categories of crisis.

What was at stake, we now realize, was nothing less than the future of Judaism as a religion and the Jews as a people.

The rabbis, committed to a total view of existence, understood this better than their secular antagonists. The two sides engaged and then disengaged; their struggle could be neither resolved nor ended. For despite all the verbal clamor and intellectual sword twirling of East European Jewish life at the end of the 19th century, the conflicts besetting it could not be fought out to an ultimate solution, and perhaps for that reason they were seldom talked out to an ultimate solution.

There was not enough freedom; there was always the problem of mutual protection; there was neither sufficient physical nor social space. The shell of communal unity may have been pierced, but it was not broken. And meanwhile intellectual debate could spin through time and space, pure in direct ratio to the powerlessness of the debaters.

The mass migration of the East European Jews to the United States signified, then, that the conflicts, aspirations and delusions which for decades had wracked the Pale would now be transplanted into fresh and seemingly more receptive soil. In the Lower East Side, as in the ghettoes of six or seven other large American cities, the Jews could live, miraculously, with far more freedom than they had ever known. They could talk and argue, almost without fear; they could struggle over all the issues that had shaken their life in the old country. They could —or so it appeared — begin to realize their Old World selves, so long frustrated and misshapen.

Before anything else, the lower East Side was a fulfillment of energies from the immediate Jewish past; it was Kamenetz Podolsk revived, Berditchev released, just as the *landsmanshaft* was the *shtetl* transported.

By making the Lower East Side into a replica of the proletarian quarters of Warsaw and Lodz, the Jews might renew their strength, their culture, their morale. For it was a distinctive trait of the Jewish immigration that it brought to these shores not the ignorant and hopeless, but the most vital and articulate agents of a fully-developed culture.

What followed, in effect, was an effort to establish in this new and alien world an enclave for modes of behavior that had been formed, though they could not fully emerge, in Eastern Europe. Ideally, the life of the Jews who had stayed and those who came would be one; actually, nothing of the sort was possible.

Meanwhile Jewish voices that for centuries had been required to speak circumspectly could now break into full volume, rehearsing all those claims which had been contained for generations. Simply to cry out to heaven and earth was an exercise profoundly liberating. And the result was a kind of cultural fever, a turbulence of excitement.

Anyone looking at the Lower East Side must be struck by the fact that tuberculosis was not only the disease the Jews feared and could imagine most strongly, but that the whole culture seemed to have a consumptive flush, trembling with that overwrought sensibility Thomas Mann would take to be one of the "positive" signs of the disease.

The Jewish historian Abraham Menes, in discussing the reasons for the mass migration of the East European Jews, emphasizes "the decisive role that can be played by purely moral factors in the life of a people." I am inclined to agree.

The Jews came to America for all the familiar social and material reasons: to escape the Czarist draft, to flee the pogroms, to shake off the torpor of the *shtetl*, to find gold-paved streets. But they came for still another and ultimately more important reason: they came to complete their collective experience.

In regard to almost any other modern people, such a statement might seem an indulgence in the falsely mystical, but in regard to the East European Jews, who had always lived under the heavy shadow of a precarious national fate, it is a statement which, at the very least, cannot merely be dismissed. And it does not require any notions of Jewish superiority, it merely specifies a condition of historical peculiarity which would soon fade away.

At first it seemed as if the energies of Jewish faith might find their outlet through the channels of Jewish secularism. Now I do not wish to indulge in the kind of parochialism which transforms commonplace Jewish opinions into allegories of the sacred, for I am certain that the Orthodox were right in charging that the success of Jewish secularism could lead only to a rapid dissolution of the Jews as a people.

Still, there can be no question that many Jews of the Lower East Side, in their rapid leaps of opinion, were far closer than some of them have allowed to the faith of their fathers — closer, above all, in their steady devotion to the idea of transcendence. In an article Abraham Cahan wrote in 1898 describing his visit to a *mishnah* class of striking vestmakers, he quotes one of the workers:

"Ours is a just cause. It is for the bread of our children we are struggling . . . Saith the Law of Moses: Thou shalt not withhold anything from thy neighbor nor rob him; there shall not abide with thee, the wages of him that is hired through the night until morning. So it stands in Leviticus. So you see that our bosees who rob us . . . commit a sin . . . What do we come to America for? To bathe in tears, and to see our wives and our children rot in plenty? Tears and sighs we had in plenty in the old country."

Other, less dramatic signs revealed the continuities between old home and new settlement.

Abraham Menes observes that in the 1880's "the accusation leveled against the Jewish immigrants . . . that they themselves were to blame for the intolerable working conditions in the sweatshops was not entirely unfounded . . . The workers themselves wished to work longer hours and thus to earn a little more, and to hasten the day when they could bring their families to America . . . It was this intense devotion to family and friends in the old home that made possible the mass influx of Jewish immigrants in the late 'eighties."

What was felt by individual immigrants simply as a desire to reunite their families became, through the communal discipline of self-denial, a way of resetting a major part of the Jewish people in the new world.

But at this point an historical irony, as sweeping as it was bitter, enclosed the immigrant Jews.

The very freedom they found in the Lower East Side, the very possibility they now had for acting out to the absolute limit those aspirations, desires and fantasies which in the past they could merely discuss, led not at all to the fulfillment of the culture they had brought with them. Not one of the tendencies within Jewish life would triumph or achieve fruition, and with the passage of time all would suffer a common disintegration.

America took over. America absorbed, transformed, softened, enticed. By "accepting" all the strands of Jewish life, America reduced them all to the failure of success.

No wonder some of the earliest Yiddish-speaking intellectuals, sensing the likelihood of such an outcome, began to feel hostile to-

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ward the entire American experience and indulged themselves in the pun of calling the new land *Ama Reka,* the hollow people. They didn't even need T. S. Eliot to point the way.

All this is to speak — an ineradicable Jewish habit — in terms of historic trends, ultimate purpose, unforeseen consequences. But the Lower East Side must also be viewed, perhaps first of all, as a living presence, a warmth of creation. The Lower East Side was a triumph of human resilience and improvisation, evidence of how false was the claim that the Jews had no talent for life.

If the Lower East Side could not bring to fruition the goals and values that had obsessed Jewish life in Eastern Europe for two centuries, it achieved something else:

It created for a brief historical interval a subculture of *Yiddishkeit,* which is to be distinguished from both Orthodoxy and the various secular Jewish ideologies, despite its strong connections with both.

Yiddishkeit embodies a moral and social ethic providing a stress upon humaneness that, no matter how grossly or frequently violated, could still send a glow through the streets of New York.

It provided a language that was deeply loved, not merely as a neutral medium of communication but as the repository of a cherished, perhaps sacred tradition.

It signified a sense of communal discipline and affection. It meant cultural intensity, indeed, cultural ferocity; it placed commitment before manners, vitality before gentility.

It cut across faith and ideology to make the idea of charity, in both its exalted and mundane aspects, a rock of Jewish existence.

And it served as a common norm or reference by means of which a beleaguered community would try to regulate its terms of existence.

This is not the place even to try to evoke the cluster of human types and experiences that flowered in the precincts of *Yiddishkeit.* Sublime and mean, beautiful and ugly, they have now become part of our history. Some can be rediscovered in the present exhibit of the Jewish Museum; others, because Jewish culture has always been intensely oral, can be gathered only through books, memoirs, legends and family stories. Yet even to mention a few is to suggest how remarkable a procession of humanity they form:

The burning atheists with their Yom Kippur parties, as rigid in their denials as their fathers in acceptance; the dedicated Hebraists already obsolete in the prime years of the ghetto; the displaced rabbis trying to succor the faith in wretched little *cheders;* the pushcart merchants living through pennies and the customer peddlers climbing tenement stairs to sell pillow cases to Italian and Polish housewives; the fervent bluestockings expending themselves in social work and socialism; the poets of Canal Street moving restlessly past folk verse and toward formal experiment; the struggling trade unionists whose blood helped bring a little decency to the working class; the Yiddish theatre full of expressionist vitality and vulgarity too; the coffee houses, the street speakers.

The greatest achievement of the Lower East Side, however, was that it nurtured a human type rare in this country, though for a time familiar in Europe: the intellectualized worker.

Now disappearing into old age, the intellectualized worker — sometimes, by the way, not at all political — struggled throughout his life to pick up scraps of knowledge, in the faith that knowledge was virtually a mode of redemption. Earnest, self-taught, independent of mind, he remained eager for self-definition and an awareness of the forces that had shaped his life.

What was missing in this world? A great deal: the idea of life as play, refinements of external manner, an appreciation of the physical, a readiness to measure intellectual pretensions by the most severe standards of the outer world, a grasp of philosophical nuance, and perhaps most important of all, a sense of ease at living on this earth.

How much of its cultural work was truly distinguished and can today be accepted quite apart from nostalgia or affection? Not as much, I suspect, as we would like. For the Lower East Side mattered more for what it was than for what it did. Trying now to see it in the perspective of time and memory, without condescension or special pleading, is enormously difficult.

We have come a long way from the Lower East Side and there is no turning back. There has, I suppose it must be said, been progress since our fathers and grandfathers streamed through Ellis Island to settle into those wretched tenements on Hester and Rivington Streets.

And let us not for a moment sweeten the reality: those tenements were wretched, men did go hungry, life could be crippling. But it is also hard not to feel that the price of progress, whatever that may be, has come very high.

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(Continued from Page Eleven)

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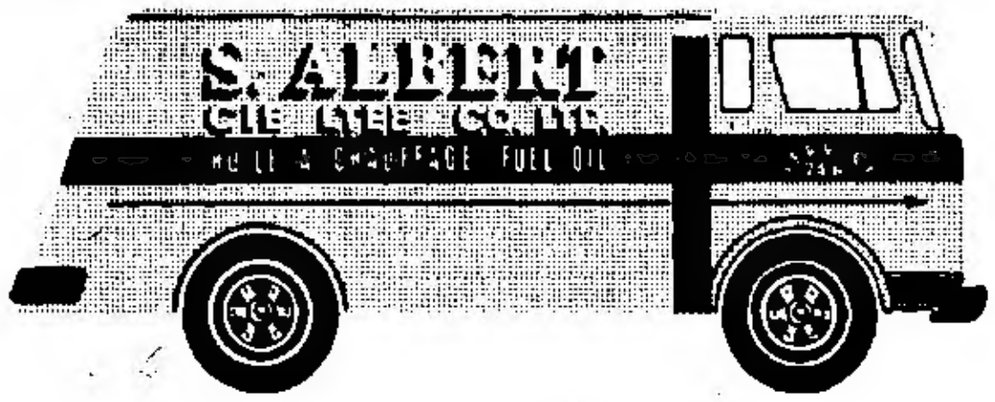

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CHILDHOOD IN THE OLD COUNTRY

(Continued from Page Nine)

going. My Russian was poor and I just said "there" and pointed towards the yard. He asked "Outside?" and I answered in some slang syllable that passed for the word "guessed."

The whole class burst out laughing. I walked out and never returned to the school. So ended my secular school career, I was at that time looked upon by some of the leaders of the community as a promising Talmudic scholar, and I remember that I was reproached as having been "infected with the fashionable disease" of wanting to go to a secular school!

A month or so before my Bar Mitzvah I was taken to Dvinsk, then a big city, and after an examination by the head of the Yeshiva, I was accepted into the top grade. Truth to tell, I was not fully qualified and was too young to be accepted at that college. It was known as Yomtov's Yeshiva — it was named after the head, whose name was Yomtov.

My mother had persuaded the young man who taught me in Illuxt (he was himself a former pupil of Yomtov's) to introduce me and to testify to my ability, and he had fulfilled this mission after a great deal of persuasion. My mother's joy knew no bounds. Owing to our poverty, she had been regarded with scant esteem, but now she could hold up her head with the best of them, and tell the townsfolk with pride that her Melechke studies at Yomtov's Yeshiva, which was widely renowned.

A few weeks later my mother travelled with me to arrange board and lodging. The former consisted of "essen teg" meaning literally "eating days." In practice, the system was that some Jews who could afford it, and also some who could not, volunteered to feed a student one day a week. Thus on Sunday I would have my meals with A and on Monday with B, and so on.

But my mother succeeded in arranging with her friends only two days for me — that is, on Sabbath which included Friday night, and on one week day. Two other days a week the Yeshiva provided two meals a day, consisting of milk gruel and two pounds of bread.

For the rest I had to manage with money which I received from home. This did not always work out well. There were days when I went hungry.

The humiliation of the experience and the self-pity which it called forth is to my mind of greater consequence than the physical discomfort. At any rate, it is a very bad thing when it happens at a time when a boy needs all the wholesome food he can eat for his growth.

The food difficulty was matched by the absence of proper lodging. My mother had a poor widowed sister who undertook to put me up. But the house was too crowded, as she had two grown-up sons and a married daughter who in turn had a baby daughter.

There were other boys in a similar plight and finally the principal agreed to accommodate a number of boys in the lecture room. The "beds" were made up by pushing two desks together and putting the bedding (which was stored during the day in the loft) on top of the desks.

In Dvinsk a new chapter opened up in my life. The strange, big town, the forty totally strange boys, the inability to go home at night, all this was rather overwhelming at first, and I was very homesick. I particularly longed to see my little brother Israel. In addition, my incapacity to cope with the lectures that were too advanced for me did not help to make my first six months' stay in my Alma Mater a happy one.

However, matters improved with the second term. I began to find my way about the town and to observe certain matters which I had been too engrossed with myself for the first year, to assess.

A profound impression was made upon me by the difference between the relationships of the Jews to one another in my townlet Illuxt and in Dvinsk. Even the difference in size between the towns could not explain the difference in the relationships. I wonder whether I can describe it properly.

There was a cold aloofness on the part of the richer or more learned to the poor and the common men. I first noticed the aloofness in the principal of the Yeshiva. Except for the hours a day when he listened to our exposition and corrected our interpretation of the pages of the Talmud, his attitude towards us was completely impersonal.

He was a very fine type of man physically. Tall white-bearded, erect and with finely-cut features, he had a patriarchal appearance and resembled somewhat the pictures of the Vilna Gaon.

This austerity, the lack of really warm friendship between Jew and Jew, was also noticeable in Shul, where the usual greeting of "Good

Sabbath" was pronounced in a low cheerless monotone, and answered in the same manner – with hardly a look or smile in response.

How different the Illuxt Minyan, made up of Hassidic Jews; there was a hail-fellow-well-met atmosphere in the Shul there, a kind of camaraderie. The davenen was sung with tuneful enthusiasm and verve. No wonder that after service they had the feeling of a job well done!

On Yom Kippur, in the interval between one service and another, there would be spontaneous singing as one would begin a melody and others would follow. It was one of those melodies that combine a lyrical plaintiveness with a heart-warming fast tempo which expressed a "joie-de-vivre" – a combination that can only be found in the famous Hassidic melodies.

As I am writing a biography and not a history, I do not propose to trace the history of the Hassidic movement, which began with Reb Israel, Baal Shem Tov. But it would seem that historic revolt against the dry Talmudic learning found its supporters amongst people with a warmer temperament.

People whose spirit wearied of the philosophic dialectics of the Talmud and who sought an outlet for their imagination and enthusiasm found in the Kabalah a form of worship and devotion more suited to them. Hence the contrast between the cold and almost gloomy atmosphere of the Mithnagdim, as the others were called, and the cheerful, jovial feeling that prevailed in the Illuxter Minyan.

After the first year in Dvinsk things began to ease up a bit. I gave a few lessons and earned a few kopeks a week. I found out that certain beadles of the synagogues engaged, as a side line, in the business of finding "days" for Yeshiva boys for a consideration of half a rouble or so. I slept in a vestry room of a synagogue (a Hassidic Minyan incidentally) which was an improvement on the makeshift in the Yeshiva hall.

I was also increasingly looked upon as one of the "better" boys, though my diligence decreased in an inverse ratio as my ability to cope with the lectures increased. This did not pass unnoticed by the seemingly cold-eyed Rosh, who called me up to him: "Illuxter come here." Taken somewhat aback by this unfamiliar familiarity, as he hardly ever spoke to the boys individually, I walked up apprehensively.

"You are 'doch' a clever little boy," he commenced: I kept quiet at this unwonted, suspicious compliment. Taking my silence for assent, he went on in his Talmudic sing-song tone: "Then why must you be in Dvinsk and not learn in Dvinsk? You can be in Illuxt and not learn in Dvinsk."

This ironical admonition had its effect for a short while, but I reverted back to my bad old ways shortly afterwards.

I cannot explain why I behaved in this way, for I remember that when I made up my mind and studied diligently for a short spell, I rather enjoyed it. But I could not persevere. I think that my lack of interest in the abstract subject-matter, and the knowledge that this would not be my career, militated against my being a good student. There was, too, a defective system. As in Cheder, there were no written exams and no passes and no failures.

One was either a good scholar, medium, or a bad one, but we all continued with the same volumes, in the same class from year to year. Four terms of six months each was the accepted norm. After that, if you wished to pursue your studies, you had to go to a higher Yeshiva in another town, first obtaining a certificate from the head that you were proficient and could study on your own.

THE INFLUENCE OF LITURGICAL SONG ON OUR THEATRE MUSIC

(Continued from Page Sixteen)

"Ashmath Shomrom" ("The Guilt Of Samaria"). He also translated many of the operas of Verdi; Leoncavalla, Rossini, and others which were successfully performed in Yiddish.

In more recent years he abandoned his work for the Yiddish stage and devoted himself fully to synagogue music as the choir-director of various prominent London houses of worship. His work Shirei Beth Haknesseth (Synagogue Compositions, Tel Aviv, 1925) is considered to be one of the gems of our treasury of liturgical music.

At the end of this chapter we should point out that it is not only our stage and opera singers who are indebted to Hazzanut and its training but many of our dramatic actors who grew up in the Hazzanic school. We can point to none other than the late Maurice Schwartz, the head of the Yiddish Art Theatre, who in his early youth sang in the choir of cantor Aaron Rosmarin in the Wolhynian town of Sydilkow. Another boy who sang with him was Lippe Bass who was to become the operatic star, Sibiryakoff. We know, too, how Schwartz was fond of weaving a traditional Jewish tune into his productions which lent a certain style and charm to his dramatic interpretations.

No one can question the enormous influence that sacred music has had on our secular theatrical music nor can any deny the close relationship between these two facets of Jewish art.

(Continued on Page Sixty-Five)

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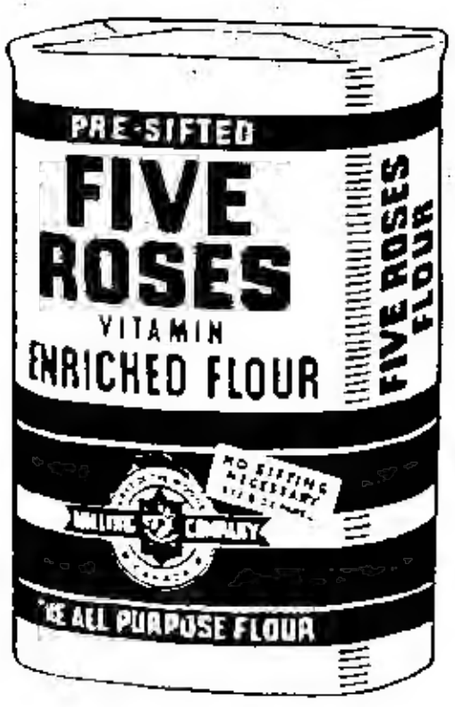

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two cups lima beans, cooked
one-half cup chopped unsalted peanuts

Cook noodles in boiling salted water until tender. Drain and rinse in cold water. Pour scalding milk over eggs, and add to noodles with cheese and seasonings. Pour into a greased, nine-inch ring mould set in a pan of hot water. Bake in a slow oven, three hundred and twenty-five degrees, for forty-five minutes, until firm. Unmold on serving plate. Fill centre with sliced carrots and lima beans and peanuts. Brown the butter and pour it over vegetables and noodle ring and serve. This serves six people.

Mrs. Elliott Morant,
700 Ontario Street, Toronto.

PEACH CAKE

one-half cup shortening
one-half teaspoon salt
two eggs
one cup diced, canned peaches
one cup sugar
one-half cup milk
two cups flour
two teaspoons baking powder

Cream shortening and sugar. Add eggs one at a time, beating well after each. Sift flour, measure and sift again, with baking powder and salt. Add alternately with milk to first mixture. Add peaches and mix. Pour batter into a slightly-greased, nine-inch baking pan. Bake at 375 degrees for thirty to forty minutes. Serve with lemon sauce or top with whipped cream.

Mrs. Louis Albert,
4530 St. Kevin Street, Montreal.

APPLE STRUDEL

two eggs
one-half cup oil
one teaspoon vanilla
three teaspoons baking powder
three cups all-purpose flour, unsifted
one teaspoon salt
one-half cup sugar
one-third cup orange juice

Mix flour, salt, and baking powder. Make a well in the center and add eggs, oil, sugar, vanilla, and orange juice. Knead well. Form into two balls and set aside.

Filling

six apples, grated
cinnamon
one-half cup bread-crumbs
one tablespoon sugar
nuts and raisins to taste
three tablespoons plum jam

Roll out dough to the thickness required and place on a well-greased baking sheet. Mix filling and spread it on the dough. Roll up dough with filling inside and sprinkle it with sugar and cinnamon. Bake at three hundred and fifty degrees for one hour.

Mrs. Bernard Dubinsky,
76 Pinewood Avenue, Toronto.

★

Sabbath Candles will be kindled on

Friday, December 2, at 3.53 p.m., E.S.T., in Montreal
Friday, December 2, at 4.23 p.m., E.S.T., in Toronto
Friday, December 9, at 3.52 p.m., E.S.T., in Montreal
Friday, December 9, at 4.22 p.m., E.S.T., in Toronto

★

Teves 1, 5727, falls on Wednesday, December 14

★

The Festival of Chanukah commences on Wednesday evening, December 7

THE INFLUENCE OF LITURGICAL SONG ON OUR THEATRE MUSIC

(Continued from Page Sixty-Three)

Much more could be written about the influence exerted by our choir-masters and composers on the Jewish folk song and on music in our educational institutions but this is a matter that merits separate treatment. One name, however, that cannot be omitted is that of Zavel Zilberts whose musical achievements in America as choir organizer and composer of Jewish national song are so impressive.

Born in Karlin near Pinsk in 1881 (his father was Baruch-Hirsh, a noted cantor) he showed his talent in his very childhood. At his father's death he was hardly 15 years old, yet he was accepted by all as his full successor. No other cantor felt capable of taking this post. Even then his compositions were in active use.

Seeking a broader field he came to the Warsaw Conservatory three years later, studied operatics and after graduation performed with distinction as an opera singer. But he was still drawn to religious music. Coming to America in the year 1920, he was elected musical director by the Cantors' Association, a move which brought great gains through his successful appearances, interpreting and using his musical compositions.

Julius Richardson Hospital Launches $40,000 Campaign

The Julius Richardson Convalescent Hospital launched its annual campaign to raise $40,000 for much needed structural alterations and renovations, Dr. George D. Little, president, has announced. The funds are urgently required to bring existing hospital facilities into line with current requirements. The Hospital's cost for these renovations is $100,000, of which some $60,000 has already been received from previous campaigns. The present appeal objective represents the additional money needed to get the work underway. The Julius Richardson Hospital, 5425 Bessborough Avenue, Montreal, plays an important part in meeting the city's hospital requirements by admitting patients for convalescent and chronic care from the active general hospitals. In this way, the active hospitals are better able to meet the demand for beds by acutely ill patients. Dr. Little said that some improvements had been made, but the need for additional funds to increase facilities was still urgent. The Quebec Hospital Insurance Service does not fully cover such costs. More than 96 per cent of funds raised in the campaign will go directly into hospital funds, with less than four per cent applied towards appeal costs. The Hospital has a high standard of nursing and medical care, as well as fully qualified physio and occupational therapy services, and is regularly operating with every available bed occupied.

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Social Notes — Montreal

Rabbi and Mrs. Harry J. Stern, 3238 Westmount Boulevard, were in New York; where Rabbi Stern gave the Thanksgiving Day sermon at Temple Emanu-El.

Mr. and Mrs. Robert Press, 295 Alexis Nihon Boulevard, spent their wedding trip in Bermuda, travelling via Air Canada, and B.O.A.C. Air Lines. Mrs. Press is the former Miss Edna Holcman, daughter of Mr. and Mrs. Mayer Holcman, 610 Brunet Street. Mr. Press is the son of Mr. and Mrs. Samuel Press, 6607 Trans Island Avenue.

Dr. Harvey Gradinger is visiting his parents, Mr. and Mrs. Bernard Gradinger, 452 Dufferin Road. He received the Medical degree from the University of Geneva, in Geneva, Switzerland, recently. He is interning at the Ottawa Civic Hospital, in Ottawa, Ont. His brother, Dr. Charles Gradinger, of New York, is also visiting his parents.

Mr. and Mrs. Louis Grossbaum, 7920 Kingsley Road, spent their wedding trip at the Nevele Country Club, in Ellenville, N. Y. Mrs. Grossbaum is the former Miss Karen Dubman, daughter of Mrs. Sybil Israel, 4650 Plamondon Street, and the late Hyman Dubman. Mr. Grossbaum is the son of Mr. and Mrs. Jack Grossbaum, of Quebec City, Quebec.

Mr. and Mrs. Arthur Michael Sanft, 3250 Forest Hill Road, spent their wedding trip in Israel, and Greece. Mrs. Sanft is the former Miss Jewel Weiner, daughter of Mr. and Mrs. Louis K. Weiner, 4879 Isabella Avenue. Mr. Sanft is the son of Mr. and Mrs. Auckie Sanft, 4300 Western Avenue.

Mr. and Mrs. Edward Korn, and Susan Gail, 1320 One Hundredth Avenue, Chomedey, spent a week in New York, visiting his parents, Mr. and Mrs. A. Korn, of Miami Beach, Florida. They travelled via Eastern Air Lines.

Mrs. Bessie Levine, of Saint John, N. B., visited her son, and daughter-in-law, Mr. and Mrs. Martin Levine, 49 Highbridge Street, Beaconsfield.

Mrs. Arthur Rohrlich, 4941 Mackenzie Street, is spending the winter in Miami Beach, Florida.

Mr. and Mrs. Asher Gerstenfeld, 4885 Queen Mary Road, are in Israel, and will spend some time in Europe.

Reverend and Mrs. Max Feder, of San Francisco, Calif., visited their son, and daughter-in-law, Mr. and Mrs. Henry Feder, and Stephen, David, Ian, and Audrey, 5715 Wildwood Avenue.

Mr. and Mrs. Louis Frank, 473 Querbes Avenue, visited their son, and daughter-in-law, Mr. and Mrs. Benjamin Frank, and Andrea Beth, Stuart Jeffrey, and William Adam, of Great Neck, Long Island, N. Y.

Mrs. Leon Levin, 4300 Western Avenue, is in Hollywood, Florida.

Mrs. William Riven, 4125 Blueridge Crescent, is spending some time in Israel.

Mr. and Mrs. Maxwell M. Kalman, 4300 Western Avenue, are in Hollywood, Florida.

Mr. and Mrs. Seymour Braun, of Brooklyn, N. Y., spent their wedding trip in Bermuda. Mrs. Braun is the former Miss Dorothy Rosner, daughter of Mr. and Mrs. Berek Rosner, 11123 Joseph Casavant Street. Mr. Rosner is the son of the late Mr. and Mrs. Wolfe Braun, of New York.

Dr. and Mrs. David Ballon, 4300 Western Avenue, are in Palm Beach, Florida.

Mr. and Mrs. Max Reisberg, 7 Denmark Crescent, Toronto, Ont., visited their son-in-law, and daughter, Dr. and Mrs. Stanley Lawrence Debow, and new-born son, Stewart Herbert, 7925 Kingsley Road.

Mr. and Mrs. Samuel Paperman, 331 Redfern Avenue, are in Palm Springs, Calif.

Mr. and Mrs. Howard Rauch, 7915 Cote St. Luc Road, spent their wedding trip in San Francisco, Calif. Mrs. Resin is the former Miss Gloria Joan Rauch, daughter of Mr. and Mrs. George Rauch, 5565 Rosedale Avenue. Mr. Resin is the son of Mr. and Mrs. Michael M. Resin, 2385 Valade Street.

Mrs. Alexander Gilik, of Sterling, Conn., visited Mr. and Mrs. Leon Rosenberg, and Frederick, and Matthew, 202 De Guire Street.

Mrs. Hannah Goldbaum, Mrs. Israel Greenspan, and Mr. and Mrs. Sidney Lipman; all of New York; will be here for the bar-mitzvah of Harvey, son of Mr. and Mrs. Joseph Zalcman, 5718 Kincourt Street, who will be called to the Reading of the Law, on December 3, at Beth Zion Synagogue.

Mr. and Mrs. William Heillig, 4300 Western Avenue, are spending six months in Hollywood, Florida.

Mr. and Mrs. Jack Debow, 43 Hearthstone Crescent, Toronto, Ont., visited their son, and daughter-in-law, Dr. and Mrs. Stanley Lawrence Debow, and new-born son, Stewart Herbert, 7925 Kingsley Road.

Mr. and Mrs. Marvin Freedman, and Steven, and Jeffrey, 2305 Ward Street; and his sister, and brother-in-law, Mr. and Mrs. Nathan Troster, and Miss Iris Troster, and Martin Troster, 5025 Roslyn Avenue; were in Toronto, Ont., for the fiftieth wedding anniversary of their parents, Mr. and Mrs. Max Freedman, 125 Shelbourne Avenue.

In Toronto, Ont., for the funeral of Abe Schwartz, 329 Falstaff Avenue, who died at Toronto General Hospital, were: Mr. and Mrs. Alec Schwartz, his brother, and sister-in-law; and Mrs. Myer Goldin, their daughter, all of 4130 Mackenzie Street, Chomedey; Mrs. J. Fogel, 4896 Barclay Avenue, his sister; and Mrs. Harry Schwartz, his niece, 5790 Eldridge Street.

Mr. and Mrs. Seymour Braun, of Brooklyn, N. Y., visited her parents, Mr. and Mrs. Berek Rosner, 11123 Joseph Casavant Street.

Mr. and Mrs. A. Platt, of New York, visited her brother, and sister-in-law, Mr. and Mrs. George Rauch, 5565 Rosedale Avenue.

Mr. and Mrs. Peter Umansky, of Ottawa, Ont., were here for the funeral of his brother, Max Umansky, who died at Dieppe House, in St. Hilaire, Quebec.

Mr. and Mrs. Gerald London, 5208 Trans Island Avenue, celebrated the thirteenth birthday of their daughter, Sandra; sister of Hymie London, and Mrs. Zalman Yeger (Lynn), 4850 Bourret Street; granddaughter of Mrs. Hinda Vachotensky, 5208 Trans Island Avenue.

Mr. and Mrs. Max D. Swirsky, 483 Glengarry Street, were in New York.

Mrs. Gussie Rauch, of Union City, N. J., visited her son, and daughter-in-law, Mr. and Mrs. George Rauch, 5565 Rosedale Avenue.

In Toronto, Ont., for the sixteenth birthday of Natalie Rosalyn, daughter of Mr. and Mrs. Michael Weshler, 415 Patricia Avenue, were: Mrs. Gertrude Adler, 1440 Poirier Street; Mr. and Mrs. Samuel Weshler, 1460 Poirier Street; the grandparents; Mr. and Mrs. Jerry Shears, 1585 Dutrisac Street; Mr. and Mrs. M. Dubinsky, 4811 Churchill Street; uncles, and aunts; Mr. and Mrs. Joseph Eidelman, 2110 Noel Street; Mr. and Mrs. J. Shectman, 2425 Mantha Street; and Miss Susan Frank, of Montreal.

Mr. and Mrs. Charles Newman (nee Milly Felton), 4670 Dupuis Avenue, celebrated their fifty-seventh wedding anniversary. They have three sons, and two daughters-in-law: Mr. and Mrs. Walter Newman, 4703 St. Catherine Road; Mr. and Mrs. Samuel Mark Newman, 6422 McLynn Avenue; Norman Newman, 4935 Isabella Avenue; a son-in-law, and daughter, Mr. and Mrs. Philip Tanny (Phyllis), 740 Kenaston Avenue; and ten grandsons: Bernard Newman, of Riverdale, N. Y.; Leonard Newman, and Edward, aged fifteen years; sons of Mr. and Mrs. Walter Newman; Michael Newman, and Brian Newman; sons of Mr. and Mrs. Samuel Mark Newman; Elliott Newman, and Arthur Newman, sons of Norman Newman, and Mrs. Rena Newman, 4885 Melrose Avenue; and Laurence Tanny, Robert Tanny, and Andrew, aged twelve years.

ENGAGEMENTS

Mr. and Mrs. Joseph Luxenberg, 1791 Boudrias Street, announce the engagement of their daughter, Miss Harriet Luxenberg, to Bernard Atlas, son of Mr. and Mrs. Moe Atlas, 5745 Blossom Avenue.

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The marriage will take place in June, 1967.

Mr. and Mrs. Harry Hershon, 2850 Kent Avenue, announce the enaggement of their daughter, Miss Roslyn Hershon, to Anatol Wizenberg, son of Mrs. Ralph Cohen, 4687 Vezina Street, and of Ted Wizenberg, of Montreal. The marriage will take place on September 3, 1967.

APPROACHING MARRIAGES

Mr. and Mrs. Abe Izenberg, 531 Dawson Avenue, announce the marriage of their daughter, Miss Roberta Carol Izenberg, to George Brotman, son of Mr. and Mrs. N. Brotman, 6750 Fielding Avenue, to take place on Sunday, December 4, at six o'clock, at the Windsor Hotel, Dr. Harry J. Stern, Rabbi, officiating.

BAR-MITZVAHS

Howard Richard, son of Mr. and Mrs. Joseph Silverman, 4952 Mackenzie Street, was called to the Reading of the Law, in honour of his bar-mitzvah, at Young Israel Synagogue of St. Laurent. He is the brother of Barry Silverman, 4790 Du Chastel Street; Irwin Silverman, 4685 Notre Dame Street; and Mrs. David Nerwen (Anita), 4850 Souvenir Street; grandson of Charles Moscovitch, 4952 Mackenzie Street. Kiddush was observed.

Harvey, son of Mr. and Mrs. Joseph Zalcman, 5718 Kincourt Street, will be called to the Reading of the Law in honour of his bar-mitzvah, on December 3, at Beth Zion Synagogue. He is the brother of Rhona, aged sixteen years; and Pearl, seven. Kiddush will be observed.

Philip Edward, son of Mr. and Mrs. Benjamin Pass, 4872 Fulton Street, will be called to the Reading of the Law, in honour of his bar-mitzvah, on December 3, at Shaar Hashomayim Synagogue. He is the brother of Lawrence Jacob Pass, aged seventeen years; and Carolyn, fifteen; grandson of Mr. and Mrs. Monroe Abbey, 519 Clarke Avenue; and of Mrs. Sylvia Pass, of Miami Beach, Florida, and the late Hyman Pass. Kiddush will be observed.

Steven Alan, son of Mr. and Mrs. David Grover, 31 Oakland Avenue, will be called to the Reading of the Law, in honour of his bar-mitzvah, on December 2, at Temple Emanu-El. He is the brother of Michael, aged ten years; and his sister, Robin, seven; grandson of Mr. and Mrs. Samuel Grover, 27 Pagnuelo Avenue; and of Mr. and Mrs. Saul Kellnor, 4300 Western Avenue. Kiddush will be observed.

BIRTHS

Born, to Mr. and Mrs. Hersh H. Gordon (nee Molly Feldman, formerly of Montreal), 540 Sheppard Avenue West, Toronto, Ont., on October 14, at Mount Sinai Hospital, a son, Mark Steven; grandson of Mr. and Mrs. Harry Feldman, 1442 Page Street; and of Mrs. Morrie Rose, 145 Castlefield Avenue, and the late Moishe Gordon. Godparents are Mr. and Mrs. Irwin Itzkovitch, cousins, 4 Mascot Place, Toronto.

Born, to Mr. and Mrs. Morton J. Glickman (nee Barbara Soles), 18 York Valley Crescent, Toronto, Ont., on November 9, at New Mount Sinai Hospital, a daughter, Jodi; sister of Jay Howard, aged three years; and Stephen Barry, twenty-two months; granddaughter of Mr. and Mrs. Lazar Glickman, 821 Pratt Avenue, Montreal; and of Mr. and Mrs. Louis Soles, 10 Shallmar Boulevard, Toronto.

Born, to Mr. and Mrs. Mark Abramowitz (nee Arlene Green), 7461 Kingsley Road, on October 10, at the Royal Victoria Hospital, a daughter, Susan Joy; first grandchild of Mr. and Mrs. Eugene Green, 5512 Elgin Road; first grandchild of Mr. and Mrs. Moe Abramowitz, 5774 McAlear Street; first great-grandchild of Mr. and Mrs. George Greenberg, 4545 Walkley Avenue.

Born, to Mr. and Mrs. Zaki Raffoul-Harari (nee Liliane Boghen), 4890 Plamondon Street, on September 8, at the Jewish General Hospital, a daughter, Audrey; sister of Aviva, aged two and one-half years; granddaughter of Mrs. Paula Boghen, of Paris, France, and the late Saul Boghen; and of Mrs. Bahira Raffoul, 2525 Van Horne Avenue, and the late Joseph Raffoul, of Syria.

Born, to Mr. and Mrs. Edward Lenkov (nee Rose Zelman), 1412 Normandie Terrace, on October 22, at the Jewish General Hospital, a son, Andrew Harrison; brother of Pamela, aged five and one-half years; and Heidi, three; grandson of Mrs. Peter Lenkov, 2190 Nantel Street, and the late Mr. Lenkov; and of Mr. and Mrs. William Zelman, 6038 Coolbrook Avenue. Godparents are Mr. and Mrs. Harry Zelman, 2140 Nantel Street, uncle, and aunt. Mr. Zelman, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. David Zwirek (nee Jean Birnbaum), 543 Sherwood Place, on August 22, at the Reddy Memorial Hospital, a son, Ian Allen; brother of Stephen Stewart, aged eight years; and Lorne Howard, two and one-half; grandson of Mrs. Samuel Birnbaum, 6445 Trans Island Avenue, and the late Mr. Birnbaum; and of the late Mrs. Ann Zwirek. Godparents are Mr. and Mrs. Harvey Zwirek, 4374 Notre Dame Boulevard, uncle, and aunt. Harry Asch, great-uncle, 4635 Clanranald Avenue, held the baby during the ceremony.

Born, to Mr. and Mrs. Samuel Engelsberg (nee Carole Hartman), 7321 Cellier Street, Ville D'Anjou, on September 7, at the Royal Victoria Hospital, a son, David Jeffrey; brother of Bryna Laurie, aged two years; grandson of Mr. and Mrs. Max Engelsberg, 7323 Cellier Street; and of Mr. and Mrs. Aaron Hartman, 4808 Hutchison Street; great-grandson of Mrs. Mary Rosen, 4808 Hutchison Street.

Born, to Mr. and Mrs. Michael Rapoport (nee Renee Rothman), 6 Albion Road, on July 9, at the Jewish General Hospital, a daughter, Leslie; sister of Barry, aged twelve and one-half years; Janice, eleven; and Clifford, six and one-half; granddaughter of Mr. and Mrs. M. Rothman, of North Miami, Florida; and of Mrs. Ida Rapoport, 6115 De Vimy Avenue, and the late Boris Rapoport.

Born, to Mr. and Mrs. A. Spokoiny (nee Pauline Metzker), 1380 Elizabeth Boulevard, on August 9, at the Jewish General Hospital, a daughter, Susan; sister of Larry, aged seven years; and Sandra, five; granddaughter of Mr. and Mrs. Edward Spokoiny, 4780 Vezina Street; and of Mr. and Mrs. Samuel Metzker, 4595 St. Kevin Street.

Born, to Mr. and Mrs. Edward Korn (nee Sheila Rubin), 1320 One Hundredth Avenue, Chomedey, on August 16, at the Jewish General Hospital, a daughter, Susan Gail; granddaughter of Mr. and Mrs. Issie Rubin, 5965 Terrebonne Street; and of Mr. and Mrs. A. Korn, of New York, and Miami Beach, Florida; great-granddaughter of Mrs. H. Fleischer, of New York, and Miami Beach.

Born, to Mr. and Mrs. Norman Mayle (nee Ruby Deckelbaum), 4300 Notre Dame Boulevard, Chomedey, on November 4, at the Jewish General Hospital, a daughter, Shari Lee; sister of Devorah Lynn, aged eight years; and Lyon Marcus, two; granddaughter of Mr. and Mrs. Abram Deckelbaum, 4450 Bourret Street; and of Mr. and Mrs. Louis Mayle, 378 Fairmount Avenue West.

Born, to Mr. and Mrs. Andre Zoltan (nee Eva Stein), 4775 Vezina Street, on September 28, at the Jewish Garelneral Hospital, a son, Kenneth James; grandson of Mrs. Adolf Stein, 5760 Eldridge Street, and the late Mr. Stein; and of the late Mr. and Mrs. Armin Zoltan, of Hungary. Godparents are Mr. and Mrs. Jeno Zoltan, 5550 Trent Avenue, uncle, and aunt. Zeno Zoltan, uncle, held the baby during the ceremony.

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MONTREAL MEETINGS

★ SHAAR HASHOMAYIM ★

Synagogue, Rabbi Wilfred Shuchat: Philip Edward, son of Mr. and Mrs. Benjamin Pass, 4872 Fulton Street, will be called to the Reading of the Torah on December 3. The following will be consecrated at the annual Chanukah service, on December 11, at 4.15 p.m.: Karen Abrams, Randy Blumer, Judy Cohen, Andrea Goodman, Ilana Herson, Elizabeth Levin, Judy Rabinovitch, Tamra Rubin, Alice Solomon, Betsy Surchin, and Angela Tietolman. Rabbi Leonard Poller, of Temple Beth Shalom, will speak on "The Legal Tradition And Liberal Judaism" on December 4, at 10.30 a.m., auspices of the Men's Association Breakfast Forum, after breakfast at 10 a.m.; Minyan at 9.15 a.m. Alec Fineberg, will preside. Breakfast host is Nathan Kasner.

★ BETH HAMEDRASH ★

Hagadol Synagogue Sisterhood bazaar is on December 6, from 10 a.m., to 12 midnight, at the Synagogue. Conveners are Mesdames Alex Ship, and Harry Lecker. Mrs. Henry Steckler is president; Mrs. Mark Gottlieb, publicity.

★ CHEVRA T'HILIM ★

Synagogue Sisterhood meets on December 5, at 8.30 p.m. The Youth Group will participate in a symposium, "The Observant Jew In Modern Times", with Eli Wolgemuth, George Weiss, Zoltan Kenemy, Robert Weiss; moderated by Phillip Weinberger. Mrs. J. Kofsky, president, will preside. Mrs. B. Hops is publicity chairman.

★Samuel Paperman of Montreal will attend the 39th annual national convention of the Jewish Funeral Directors of America, December 5-9, at the Americana Hotel in San Juan, Puerto Rico, and report at a workshop session. Some 250 executives of Jewish funeral establishments throughout the United States and Canada will participate. Psychological problems, and ethical aspects of the funeral, bereavement, and related subjects will be dealt with.

★ HOSPITAL OF HOPE ★

Unit meeting December 5, at 2.00 p.m., is: Yoisef and Chasie Pinsky, at the home of Mrs. S. Dubrofsky, 5450 King Edward Avenue. Unit meeting December 6, at 1.00 p.m., is: Marsha Devorah at the home of Mrs. S. Kamichik, 4715 Plamondon Street, at 2.00 p.m., is: Yitzchoch Raizel Golick, at the home of Mrs. L. Golick, 4855 Queen Mary Road; at 8.00 p.m., is: Chaim Revzen Junior, at the home of Mrs. J. Kobulnik, 4322 Plamondon Street. Unit meeting December 7, at 1.30 p.m. is: Goodwill-Leonard Breger, at Mrs. P. Abramovitch and Mrs. B. Posen, conveners; Mrs. I. Signer, president; at 8.00 p.m., are: Fraid-Phil. Cohen, at the home of Mrs. B. Clamen, 2575 Goyer Avenue; I. J. Borrin, at the home of Mrs. F. Socoransky, 5501 Adalbert Avenue. Unit meeting December 8, at 8.00 p.m., is: Hesha Berson and Rose Moss, at the home of Mrs. W. Uditsky, 4836 La Peltrie Street. J. Manolson Unit met; Mrs. S. Shulemson, convener.

★ TEACHERS' CONFERENCE ★

A new approach to teaching Jewish values in the Afternoon Schools was projected at the annual teachers' conference in Montreal, sponsored by the Council of Jewish Educational Institutions of the Canadian Jewish Congress. Dr. B. Shevach, who was the guest lecturer and consultant at the Conference, outlined a detailed curriculum program indicating the time to be allotted to each subject in each grade. The role of Hebrew (and/or Yiddish) as a language of instruction came up for a thorough review and the Conference devoted a full session to discussing "basic values in Jewish education and linguistic problems in teaching processes". N. E. Levison (Shaare Zion Synagogue) chaired the session, and comments, following the main presentation by Dr. B. Shevach, were made by Rabbi Leib Kramer (Lubavitch Rabbinical College) and Asher Wilcher (Keren Hatarbut), Y. Glustein (Shaar Hashomayim Synagogue), was secretary. Coordination between the Jewish and the general studies in the education of a Jewish child was discussed by Shloime Wiseman, principal of the Jewish People's Schools, at the opening session, which centered on the Jewish Day School. Mr. Wiseman spoke on "desiderata and realities" suggesting that the time may have come when some parts of the Jewish studies will have to be taken over by the teachers of the general subjects. Rabbi D. Rogoff (Adath Israel-Young Israel Hebrew Academy) was chairman, and Mrs. S. Lewis (United Talmud Torahs) was secretary. The Sisterhood of Beth-El Congregation was host at a reception. Saul Hayes; Q.C., executive vice-president of the Canadian Jewish Congress, was the guest speaker at the dinner, discussing the "challenges facing the Jewish community to provide the appropriate atmosphere and resources to permit the inculcation of its youth with an understanding of secular and non-secular Judaism". He pointed out: "For 1,800 years, Jews lived beside the Christian community, but in complete isolation from it; this is no longer so, and during the past 100 years, the Jews are inside the Christian community. This change of status or position also created the condition which precluded the possibility of the Jewish community retaining its homogeneous quality. Added to these relatively new conditions was the fact that 'we are living in an open society, with not nearly the same inhibitions as before'! These conditions of a modern society in the Western World have stimulated a diversity of Jewish interests as young people, particularly, attempt to maintain 'two cultures within one' . . . The great problem is not the threat of assimilation or intermarriage, but how to create a new or newer system of education, that will permit young people to continue with their two cultures involving Judaism and the non-Jewish values. We must fuse some of the aspects of the modern world with an intellectual superstructure. As far as Jewish youth is concerned, the challenge is to provide a 'relevance' for young people between their Jewish heritage and life around them . . . The young generation always feels that they want to be with it and this calls for a special kind of balance between their affinity to Judaism and the dynamic society in which they live". Greetings were extended by Dr. Morton Lang, president of Beth El Congregation; Ben Beutel, chairman of the education committee of the Canadian Jewish Congress, Eastern Region; and Consul Benjamin Sela on behalf of the Government of Israel, substituting for Israeli Consul General, Lt. Col. Dov Sinai, who was prevented from being present by the Air Canada strike, not being able to return to Montreal from a visit to Vancouver in time for the Conference. Rabbi Allan Langner gave the invocation. At the dinner session, a tribute was paid and a presentation of an illuminated address made to Shloime Wiseman in recognition of "uniquely outstanding" services and leadership in the field of Jewish education in Montreal and "outside the confines" of the Montreal community. Melech Magid spoke for the Conference and made the presentation. Before the dinner, a cocktail reception was tendered to the three hundred teachers by Mr. and Mrs. Ben Beutel. L. Tencer (Jewish Peretz Schools), presided over the session dealing with "The Afternoon School, A Reappraisal", at which Nachum Wilchesky (Beth El), and Dr. B. Shevach spoke. David August (United Talmud Torah) was secretary. The concluding session dealt with "school programs in observance of Canada's Centennial", and a committee to be headed by Abe Rosen and Nachum Wilchesky was charged with the task of developing a joint program for all schools. Mrs. A. Moss (Jewish People's Schools) presided and a report was presented by Abe Rosen (United Talmud Torahs). Mrs. Lionel Kauffman (United Talmud Torahs) was secretary.

★ COMBINED JEWISH APPEAL ★

For Allied Jewish Community Services and United Israel Appeal raised $4,374,678 this year, it was announced by general campaign chairman, Max Feldman, at the

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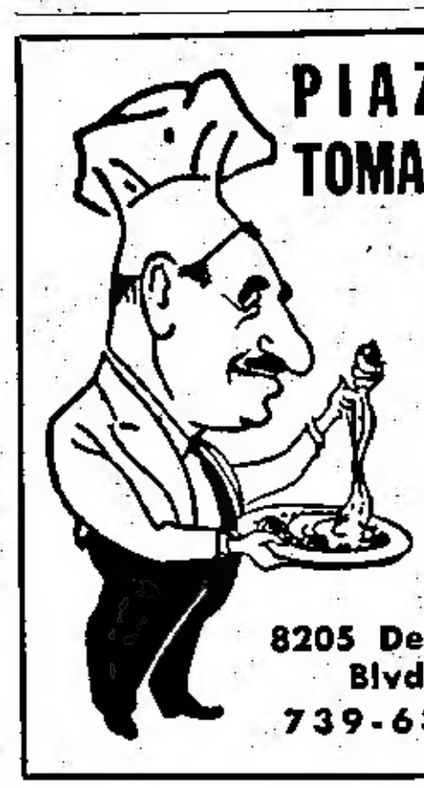
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closing celebration. This was the 50th annual fund-raising effort of the Montreal Jewish community, the oldest organized campaign of its kind in Canada. "I can honestly say that those who worked did everything possible to achieve our goal," Mr. Feldman remarked. "The vast majority of our contributors too were generous, as they always are. It is quite evident that current economic conditions affected our final campaign result. The tight money situation and the declining stock market combined to present us with numerous difficulties. I have said repeatedly that this campaign was not mine, and not yours, but everybody's campaign. If any credit is due it is due to all of us who worked, in direct ratio to the work that each one performed. They have truly earned my eternal thanks and deserve the wholehearted gratitude of the community," Mr. Feldman added. Alvin Bronstein, executive director of A.J.S.C., pointed out in commenting on the campaign result that over the last 50 years the federated Jewish campaigns have raised $65,500,000, "a proud record of Jewish response to human needs over the years." The highest award for a campaign worker, the Michael Hirsch Memorial Trophy, was won by Boris G. Levine, overall coordinator of the special gifts division and a vice-president of A.J.C.S. A special merit award was given to Gershon Zalmanovitch, a coordinator in the trades division, for the most exceptional work in a men's division. Plaques for outstanding performance were won in the professional division by: Lewis J. Manolson, a coordinator; Arthur Bronstein, chairman of lawyers; Dr. Maurice Godine, chairman of dentists; and Harvey Kugelmass, chairman of pharmacists. Plaques also were awarded in the trades division to William Rubin, a coordinator; Daniel Dankoff, chairman of furs; Bernard Levitan, jewellery; Mark Moss, automotive. Other award winners were Abe Drach, and Martin Hornstein, of the Ida Steinberg Memorial Trophy, for the food division chairman with the best card coverage, most new prospects, and highest percentage increase; Linda Perley, the Lionel Stein Memorial Trophy for the outstanding campaigner in the Youth division. Lionel Schwartz, the Jack A. Klein Memorial Trophy for the outstanding campaigner, in the Young Adult division; Lawrence Caplan, the Mark Workman Memorial Trophy for the outstanding campaigner in the Metropolitan division; Stanley Reinhart, the Jacob Brodie Memorial Trophy for the outstanding area chairman in the Metropolitan division; and Sydney Goldwater, the David Kobernick Memorial Trophy for obtaining the most new contributions in the Metropolitan division. Allan Bronfman, the Vice-Chairman's Challenge Trophy for the outstanding captain in the Corporations division. Lois Grossman, the Young Adult Division Plaque for the best female worker and organizer in that division. A record total of $311,093 was raised by the Women's Division of the 1966 Combined Jewish Appeal for Allied Jewish Community Services and United Israel Appeal. This was announced by Mrs. Theodore D. Lande, chairman of the Women's Division, at the closing luncheon held in the Oval Room of the Ritz-Carlton Hotel. Winner of the Rhoda Leopold Award for the most outstanding campaigner was Mrs. Harry D. Fogel, category chairman of special names. Other award winners were: Mesdames Joseph Deckelbaum, district chairman of N.D.G. East; Susan Finklestein, area chairman of Westmount; Harry Halton, a member of the education committee and chairman of workers' briefings; Andre Landsman, coordinator of special names; Michael Nissenthal, district chairman of special names; Jack H. Shuster, district chairman of Cote St. Luc two.

★ JEWISH NATIONAL FUND ★

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DEATHS

Max Umansky, aged forty-eight years, died on Saturday, September 10, at Dieppe House, St. Hillaire, Quebec. He is survived by his wife, Mrs. Fay Gampel Umansky; a daughter, Miss Sandra Umansky; a son, Arthur, aged sixteen years; three brothers: Louis Umansky, 353 Egan Avenue, Verdun; David Umansky, 6337 Macdonald Avenue; Peter Umansky, of Ottawa, Ont.; and a sister, Miss Ida Umansky, 3195 Ellendale Street. He was the son of the late Mr. and Mrs. Jacob Umansky. Funeral services took place from Paperman's. Rabbi Morris Werner officiated. Burial was at Chevra T'Hilim Pinsker Kinyan Torah Cemetery. Shiva was at the home of Miss Ida Umansky.

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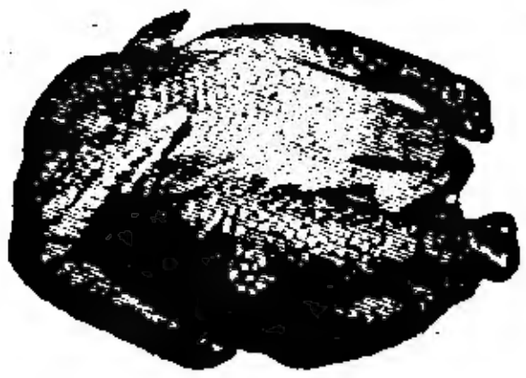

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★ TEMPLE EMANU-EL ★

Dr. Harry J. Stern, Rabbi; Rabbi Jay B. Goldburg, Assistant Rabbi: Friday, at 8.15 p.m., Rabbi Goldburg will speak on "By The Light Of Chanukah". "Chanukah Of The Maccabees", a musical narrative, with music by A. W. Binder, will be presented by Cantor Staeren and the choir, direction of Victor McCorry, organist and choir master. Oneg Shabbat and Kiddush reception. Saturday, at 11.30, sermonette: "Heroes", by Rabbi Stern, based on the Chanukah observances. Steven Alan, son of Mr. and Mrs. David Grover, 31 Oakland Avenue, will be called to the Reading of the Torah in observance of his Bar Mitzvah, both days. On November 27, a congregational breakfast marked the eighty-fourth year of Temple Emanu-El, founded as a Reform Congregation in 1882. Honorary presidents are: Hyman Grover, George Hollinger, Lawrence Marks, Q.C.; Alfred N. Miller; president, Samuel Paperman; vice-presidents: Joseph J. Cooper, Alfred Zion; honorary treasurer, Irvin Gertsman; honorary secretary, Bernard L. Isaacs; Jack Carrick, Maurice Garfinkle, William Gittes, Eugene Stearns, Alvin Walker, Samuel Wechsler, honorary trustees, trustees elected: Sigmund Beckow, Gerald Benjamin, Irving Kates, John Meth, Lenard Shavick, Mrs. Isidore H. Morrell; retiring trustees: Henry Benjamin, Alex Carsley, Fred Lebensold, George Scott, Mrs. George Hollinger; trustees still in office: Gerald Caplan, Bernard Fisher, William Hoffman, Nathan Izenberg, Max S. Kaufman, Q.C.; Bernard Kruger, Paul Levee, Sydney Lithwick, Jack Pickard, James Raymond, Norman A. Rill, Maurice A. Schwartz. Dr. Stern in his annual message paid tribute to the lay leadership.

★ CANADIAN FRIENDS ★

Of Bar-Ilan University: Dr. Moses Rosen, chief rabbi of Roumania, is expected to arrive in Montreal on December 7. This is the first time a religious leader of Roumanian Jewry will have visited Canada. Dr. Rosen will speak on the religious life of the Jewish community in Roumania at the annual dinner on December 12 of the Canadian Friends of Bar-Ilan University. A recognized authority on contemporary Jewish history, he will share the platform with the chancellor of Bar-Ilan University, Dr. Joseph H. Lookstein. The banquet chairman is Philip F. Vineberg, Q.C. Born in 1912, the son of a distinguished Roumanian rabbinic family, Dr. Rosen has achieved renown as a Talmudic and University-trained scholar. He will be accompanied by his wife.

★Seymour Mayne, son of Mr. and Mrs. Henry Mayne, 5184 Mariette Avenue, graduated from the University of British Columbia on a Fellowship with the degree of Master of Arts, in English Language and Literature. He was awarded an H. R. Macmillan Family Fellowship, a grant of $3,200.00, renewable for two more years towards a Ph.D. degree. He is a Quebec Scholar, and this year received a Canada Council pre-doctoral award. He graduated from McGill University in 1965, with the Bachelor of Arts degree with great distinction, and the Shakespeare Gold Medal. He is the brother of Harvey Mayne, aged seventeen, the former president of the Students' Council of Wagar High School, who is a freshman in Arts, at McGill.

★ BNAI BRITH WOMEN ★

Cum Laude Chapter 548 Business and Professional Girls' Group, will celebrate its twentieth anniversary at the Windsor Hotel, Oak Room, on Tuesday, December 6, at 8.30 p.m. The guest of honour will be Mrs. Louis (Ida) Berlin, chairman of Women's Bnai Brith Chapters. Participating in the program will be Mrs. Sol Schwartz, Mrs. Harry Shiff and Mrs. Erma Frank. Miss Melvina Auerbach will be program chairman.

★ PYTHIAN SISTERS ★

Recia Stanfield Memorial Temple Number Four meets on December 6, at 8.00 p.m., at the home of Mrs. M. Shapiro, 4722 Maplewood Avenue. Mrs. S. Epstein is president. Mrs. C. Popoch is secretary; Mrs. F. Shapiro, publicity.

BIRTHS

Born, to Mr. and Mrs. Harold Joseph (nee Hedy Besner), 1222 Ethier Street, on November 11, at the Jewish General Hospital, a daughter, Lisa; sister of Adam, aged two years; granddaughter of

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TORONTO MEETINGS

(Additional Toronto Meetings are on Page Seventy-Nine)

★ BNAI BRITH YOUNG ADULTS ★

Chapter Esreem are holding a tea on December 4, from 2.30 to 5.30 p.m., at 580 Finch Avenue; all proceeds to charity. Miss Cheryl Wilensky, 8 Heathdale Road, is tea convener; and committee members are: Misses Bonnie Payess, 2700 Bathurst Street; Marion Gordon, 7 Graham Gardens; Joan Alspector, 117 Everden Road; Salette Fiskenbaum, 7 Elway Court; Elaine Robbins, 555 Sheppard Avenue West; and Mindy Cohen, 9 Elway Court. Mrs. A. Stein, 49 Dewlane Drive, is consultant advisor. Patronesses who will pour tea are: Mesdames Lillian Alspector, 117 Everden Road; A. Bain, 8 Heathdale Road; Harry Cohen, 9 Elway Court; Samuel Handler, 751 Lawrence Avenue West; W. Levey, 9 Warwick Avenue; Arnold Stein, 49 Dewlane Drive; Morris Wilensky, 8 Heathdale Road; Misses Lillian Ray, 20 Varna Drive; and L. Wilensky, 8 Heathdale Road. The executive is: Misses Barbara Levy, 9 Warwick Avenue, president; Esther Ray, 20 Varna Drive, and Mindy Cohen, 9 Elway Court, vice-presidents; Esther Miller, 21 Watford Avenue, secretary-treasurer; Marilyn Nash, 58 Fraserwood Avenue, recreational chairman; Elaine Robbins, 555 Sheppard Avenue West, educational chairman; Cheryle Wilensky, 8 Heathdale Road, service chairman; Jacqueline Leon, 4 Mascot Place, contact chairman; and committee, Lorraine Landis, 63 Danby Avenue; and Elaine Kwort, 18 Barksdale Avenue; Rhona Kramer, 71 Palm Drive, counsellor and co-chairmen, Elaine Rich, 314 Roxton Road; Esther Miller, 21 Watford Avenue; Marilyn Nash, 58 Fraserwood Avenue; and Esther Ray, 20 Varna Drive.

★ NER ISRAEL YESHIVA ★

Women's Auxiliary held a board meeting. Mrs. Rose Donsky was chairman. Those present were: Mesdames E. H. Cooperman, president; Sholom Gold, S. Goldstein, B. Goodman, David Cohen, Max Perlman, Max Karoly, Sidney Hofstedter, Jacob Weinberg, Jean Rotenberg and D. Zimmerman. Mrs. F. Kopstick, 149 Palm Drive, is convener of the Purim tea, on March 15. Mrs. S. Graftstein, 128 Invermay Avenue, is chairman; and Mrs. M. Brown, 56 Cocksfield Avenue, co-chairman of the auction sale, on May 18.

★ HOLY BLOSSOM TEMPLE ★

Rabbi W. Gunther Plaut: The newly-formed Kerin Ami Council, representing each class in the pre-confirmation department, of the Religious School, elected Isabel Stark, chairman; Lloyd Alter, vice-chairman; Robynn Borins, treasurer; and Paula Gordon, secretary. The new student-teacher graduates are Misses Lynn Crocker, Judith Geller, Lesley Goodman, Judith Plaut, Susanne Stark, Susan Stutz and Jacqueline Sugarman; and Jack Davis, Gary Freeman and Jeffrey Levy.

★ PIONEER WOMEN ★

Club Avodah held the annual tea at the home of Mrs. M. Silverberg, 42 Hilltop Road. Mrs. Elizabeth Reider is president. Mrs. M. Smith, 93 Gorman Park Road, is tea convener. Mesdames N. Wagner, 21 Claxton Boulevard; Benjamin Horenfeldt, 163 Ava Road; Eva Schacht, 535 Sheppard Avenue West; and Clara Pallant, 98 Rajah Avenue, were hostesses. Those who poured the tea were: Mesdames Jack Jablonsky, 7 Steven Avenue; Kay Classe, 525 Chaplin Crescent; M. L. Frimeth, 170 Osler Avenue; H. Chapman, 93 Wenderly Drive; Z. Bokser, 123 Whitmore Avenue. Seated at the head-table were: Mesdames Meyer Pollock, 4383 Bathurst Street; Miriam Albright, 88 Ava Road; Rose Garbath, 17 Markdale Avenue; Z. Bokser, 123 Whitmore Avenue; and B. Bassian, 24 Laurelcrest Avenue, cashiers. The tables were decorated with centrepieces of roses, carnations, and chrysanthemums, in varied colours. Proceeds of the tea will support an orphans' home in Israel; and nurseries. Mrs. Lise Feuer, 178 Briar Hill Avenue, is Club Avodah publicity chairman.

Toronto Council bazaar committee met at the home of Mrs. S. Wax, 1 Model Avenue, co-convener, prior to the bazaar. Present were: Mesdames H. Margolis, co-convener; W. Rovan, J. Rothman, L. Kay, M. Keswer, M. Leroy, M. Harrison, F. Martin, C. Mekler, L. Gilbert, M. Fruchtman, J. Krongold and L. Kirshenbaum.

★ BETH TORAH ★

Synagogue, Rabbi Michael Celniker: Sisterhood general meeting saw Mrs. E. Goldenberg, president, presided. Mrs. H. Zweig, program convener, introduced the speaker,

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Mrs. J. Ruderfer, who reviewed a book. Mesdames R. Rothman and A. Hauer were conveners of the Hawaiian dance.

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★ HEBREW WESTON ★ SANITARIUM

Service Club met at the home of Mrs. Benjamin Walker, 110 Vesta Drive. Mrs. Sydney Winkler, presided. Mrs. Solomon Greenberg; Mrs. Harry Frisch, hospital convener; and Mrs. Benjamin Zablow, treasurer, reported. Robert C. Stagg, superintendent of the Fudger Home for the Aged and Mrs. Pearl Ackert, president of the Auxiliary of the Home, spoke. An executive meeting was held at the home of Mrs. Pearl Rubinoff, 2515 Bathurst Street. The next general meeting will be held at the home of Mrs. Samuel Winick, 424 Glengrove Avenue West, on January 17. An executive luncheon meeting was at the home of Mrs. Pearl Rubinoff, 2515 Bathurst Street. Mrs. Sydney Freeman, presided. Mrs. S. Greenberg, read the minutes. Mrs. Harry Frisch, hospital convener, asked for volunteers for the Chanukah visit to the Sanitarium, and the Chronically Ill Unit. Mrs. Sydney Winkler, president, reported on the "Meals on Wheels" project.

★ NER ISRAEL YESHIVA ★

College of Toronto, Women's Auxiliary opening meeting saw Mrs. E. H. Cooperman, president, preside. Welcome was extended to the mothers of the new students: Mesdames M. Braun, M. Kayzer, C. Korman, M. Roitman, Z. Pearl, M. Neger, M. Neuberger, M. Nussbaum, D. Kipper, H. Jakubovits, and I. Frankel. Mrs. W. Silver and Mrs. E. Stamford are new life members. Mrs. J. Weinstock is life member chairman. Mrs. P. Kopstick is tea convener; and Mrs. M. Grafstein and Mrs. L. Korzen are auction sale co-chairmen. Rabbi and Mrs. Jacob Weinberg, 11 Goldfinch Gardens, were congratulated on the marriage of Miss Tziporah Stein, daughter of Rabbi and Mrs. Chaim Stein, of Wycliffe, Ohio, to their son, Matisyohu Weinberg. Mrs. D. Drebin introduced the guest speaker, Rabbi Sholom Gold, who recently obtained a doctorate from the Baltimore, Maryland, Ner Israel Yeshiva.

★ ZIONIST REVISIONIST ★

Organization: Jordania Chapter annual tea was at the home of Mrs. Nathan Silver, 107 Richview Drive. Mesdames Joel Krakauer, 24 Artreeva Drive, president; Morris Mlotek, 71 Prue Avenue; Michael Snidman, 4383 Bathurst Street; and Nathan Silver, received guests. Those who poured tea were: Mesdames Ronald Rosenberg, 304 Hillhurst Boulevard; Seymour Frankel, 33 Prince Charles Drive; Louis Freedman, 86 Prue Avenue; Ralph Fromer, 139 Shelbourne Avenue; Mac Lubin, 337 Hillhurst Boulevard; Jack

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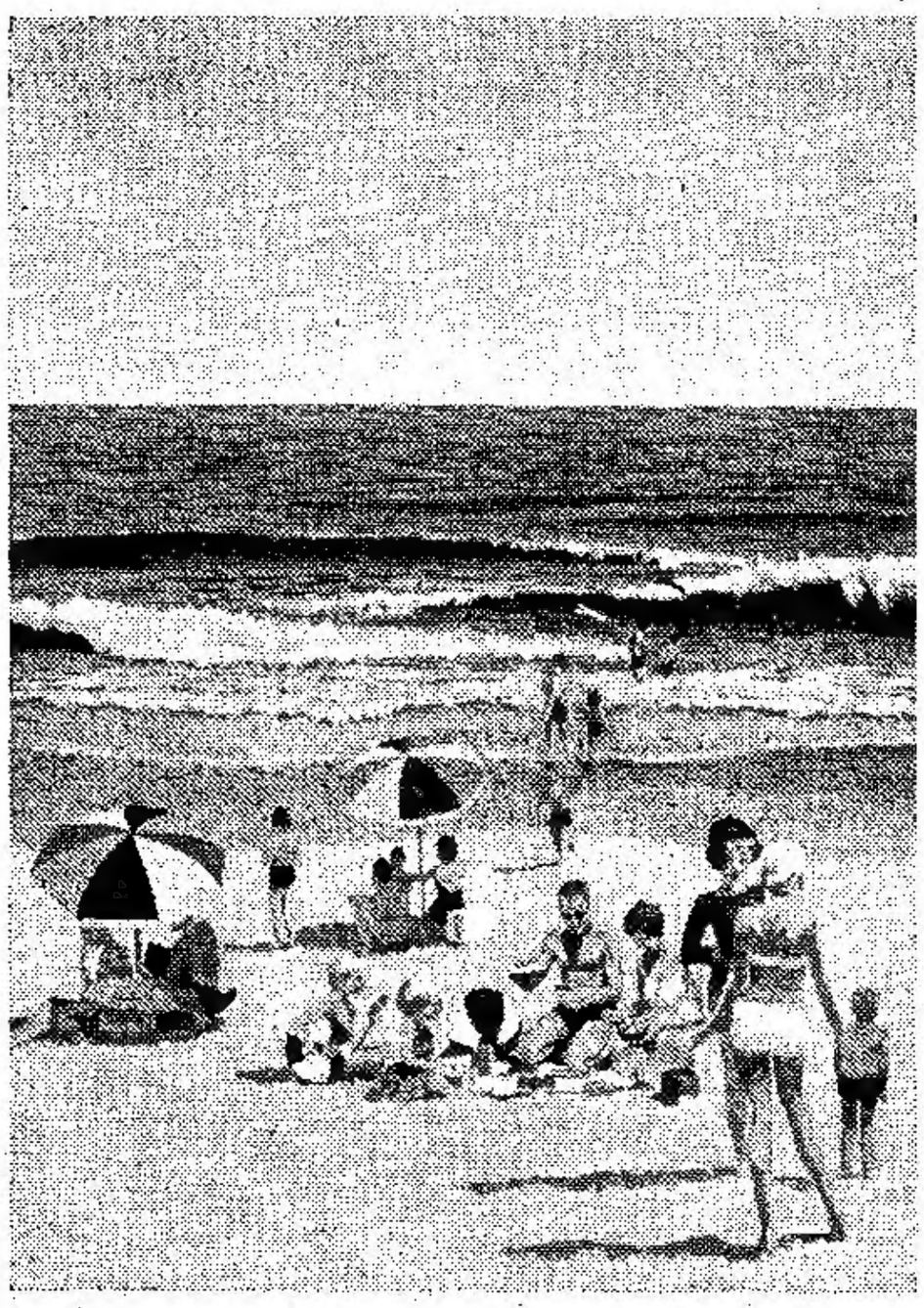

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★ TEMPLE SINAI ★

Rabbi Jordan Pearlson: Sisterhood luncheon meeting had presiding, Mrs. Jack Kelman, Sisterhood president. Rabbi Jordan Pearlson delivered the invocation; and gave a book review. At the meeting on December 13, there will be Chanukah festivities, led by Morley Pape, of the Drama Group, who will give a reading from Jewish authors. Sabbath candles were lit by Mesdames Shep Gangbar, 117 Laurelcrest Avenue; Robert Strom, 52 Montressor Drive; Moses Sadowski, 36 Carscadden Drive; Jack Reed, 82 Acton Avenue, and Jack Kelman, 168 Betty Ann Drive.

★ RHO PI PHI ★

Pharmaceutical Fraternity, Rokeah Chapter: Ladies Auxiliary held their paid-up membership dinner. Head-table guests were: Mesdames Louis Levitt, 7 Lauderdale Drive, immediate past president; David Bergman, 205 Searle Avenue, president; Irving Horowitz, 5 Christine Crescent; and Harvey Dolman, 9 Kingsbridge Court, vice-presidents; Irving Kasdan, 74 Cocksfield Avenue, social chairman; Louis Kesten, 15 Marwood Road, second vice-councillor, of Supreme International; Jerry Panet, 266 Park Home Avenue, a member, who sang; Norman Hughes, 150 The Donway West, an honourary member, wife of Dean Norman Hughes, Dean of the Faculty of Pharmacy, who is the honourary chancellor. Dr. Douglas Crozier, head of the research department, of Cystic Fibrosis, at the Hospital for Sick Children, was a guest; and accepted a cheque for five hundred dollars, from the Auxiliary towards the Cystic Fibrosis Research Department Fund. Jack Jacobson, a guest, accepted a cheque for six hundred and eighty dollars, as the last payment of twelve thousand dollars, which the Auxiliary pledged toward the establishment of a laboratory in the Hebrew University's College of Pharmacy in Israel. The money for both these donations were raised at the annual "Thousand Dollar Draw"; and Mrs. David Cappe, who was chairman, presented Mr. Crozier with the cheque; and Mrs. A. Gorlick, 52 King High Avenue; and Mrs. Edward Green, 212 Searle Avenue, past chairmen of the "Thousand Dollar" draw presented Jack Jacobson with his cheque. At the first combined meeting of the year, Morley Pape, spoke on Jewish humour and Jewish education.

★ BNAI BRITH WOMEN ★

Tenth annual Covenant Breakfast, culminated the district membership campaign, and six hundred new members attended. Mrs. Nathan Holstein, membership chairman, of Pittsburgh, Pa., and vice-president of the International Bnai Brith Women Organization, was guest speaker. Mrs. Albert Worth, membership chairman of the Toronto Bnai Brith Women; and Mrs. Irwin Borins, Canadian District membership chairman, performed the induction ceremony. Mrs. A. May was chairman of the breakfast. Mrs. Harry Uster, 2500 Bathurst Street, was arrangements chairman; Mrs. Philip Levine, 51 Elm Ridge Drive, overall ticket convener; and Mrs. S. Burns, 71 Searle Avenue, secretary of the breakfast. A musical presentation, written and directed by Miss Ruth Robins, was shown, by this cast: Mesdames H. Binns, 208 York Mills Road; Morris Flicht, 10 Barclay Road; Max Moscoe, 28 Graymar Avenue; W. Pliskow, 26 Rostrevor Road; R. Sherr, 35 Canyon Avenue; Harvey Clemen, 4900 Bathurst Street; Sheldon Glass, 15 Luverne Avenue; Sheldon Luftspring, 42 Council Crescent; Jack Lambert, 715 Briar Hill Avenue; Donald Vineberg, 15 Rockford Road. Miss Sharon Frank was pianist. Mrs. Sheldon Luftspring, 42 Council Crescent, and Miss Linda Hoffman, 123 Dynevor Road, were in charge of make-up and costumes. Mr. and Mrs. Sollie Fox, 31 Arlstan Drive, are the winners of the fourteen-day cruise to the Caribbean, on the S. S. Shalom, of the Zim Lines, which they won at the Covenant Breakfast.

(RESORT ADVERTISEMENTS ARE ON PAGES SEVENTY TO SEVENTY-SEVEN)

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MONTREAL

APPROACHING MARRIAGES

Mr. and Mrs. Rubyn Rosenbaum, 4172 Braille Street, announce the marriage of their daughter, Miss Sheila Rosenbaum, to Larry Sckolnick, son of Mr. and Mrs. Hyman Sckolnick, 3555 Cote des Neiges Road, to take place on Saturday, December 3, at half-past seven o'clock, at Beth Ora Synagogue.

Mr. and Mrs. Arnold Berbrier, 1460 McGregor Avenue, announce the marriage of Miss Heather Pamela Vineberg, daughter of Mrs. Berbrier, and of Harold Vineberg, of Miami, Florida, to Robert Hirschel, son of Mrs. Samuel Rosenschein, 5334 Newman Place, and the late Maurice Hirschel, to take place on Sunday, December 4, at six o'clock, at Shaare Zedek Synagogue. Miss Vineberg is the granddaughter of Mr. and Mrs. Jacob Eliosoff, 4457 Plamondon Street; of Mrs. Clara Cohen, 4949 Queen Mary Road; and of Samuel Vineberg, of Montreal.

MARRIAGES

SEGAL-EGLIN

The marriage of Miss Harriet Eglin, daughter of Mr. and Mrs. Moe Eglin, of Los Angeles, Calif., to Myer Isidore Segal, son of Mr. and Mrs. Harry Segal, 4905 Plamondon Street, Montreal, was solemnized at Valley Colonial House, in North Hollywood, Calif., on Sunday, July 31, at seven o'clock, by Rabbi Simon Dolgin. She wore a white, organza gown, fashioned with a fitted, lace bodice; scalloped neckline; short sleeves; and A-line skirt, with a long train, worked with scalloped lace appliques. Her elbow-length tulle illusion veil was caught to a lace crown encrusted with seed-pearl-beads; and she carried a prayer book with a cascade bouquet of white orchids surrounded by phaeleanopsis orchids, with stephanotis, and white satin streamers with pearl-beads. Miss Roslyn Segal, of Montreal, sister of the groom, was maid of honour. She wore a sleeveless, pink, crepe gown, cut with round neckline; and slim skirt which finished as a train; and a seed-pearl crown with a pink veil. Her bouquet was of shaded pink roses. Mrs. Michael Lomas, and Miss Barbara Hudson, both of Los Angeles, were bridesmaids; each wearing a pink, crepe gown, made with a lace bodice; also a pink hat; and carried a bouquet of pink roses. Nicki Goodman, cousin of the bride, of Los Angeles, was flower girl. She wore a pink, organdy dress; and a pink head-band; and carried a basket of pink rose petals. Dr. Stanley Eglin, of Los Angeles, brother of the bride, was best man. David Segal, of Montreal, brother of the groom, and Michael Lomas, were ushers. Rusty Levitt, of Los Angeles, a boy cousin of the bride, was ring-bearer. Shaded pink, and lime-coloured roses, and carnations, arranged with foliage, were the wedding flowers. An orchestra played. One hundred and twenty-five guests were received. Mrs. Eglin, mother of the bride, wore a shocking-pink, chiffon gown set over peau de soie, which had short sleeves; and slim skirt; with a hat of that colour. Mrs. Segal, mother of the groom, wore a shocking-pink, sheath gown; with a pink hat. Their a corsages were of white, and pink orchids. Mr. and Mrs. Myer Isidore Segal spent their wedding trip in Hawaii, the bride going away in a red silk suit, trimmed with a fur collar; with a white, orchid corsage. They have taken up residence at 4201 St. Helene Street, Chomedey. In North Hollywood for the marriage were: the parents of the groom; Mrs. Moses Avrith, 1142 Bardet Street; and Mrs. David Hertz, of Cornwall, Ont.; sisters of the groom; Mr. and Mrs. Ben Segal, 5367 Prince of Wales Avenue; and Mr. and Mrs. Nathan Segal, of San Diego, Calif.; uncles, and aunts of the groom.

TORONTO

MARRIAGES

FREEMAN-AXLER

The marriage of Mrs. Gussie Axler, 2121 Bathurst Street, to Abraham Freeman, 600 Vesta Drive, was solemnized at the home of Rabbi David Monson, 132 Strathearn Road, on November 8, at half-past three o'clock. Joseph L. Axler, 14 Oakdale Heights Drive, son of the bride, was best man.

SHORE-LIBMAN

The marriage of Miss Verna Hope Libman, daughter of Mr. and Mrs. Louis J. Libman, 9 Burmont Road, to Michael Shore, son of Mr. and Mrs. M. Shore, 48 Shallmar Boulevard, was solemnized at Holy Blossom Temple, on November 6, at five o'clock, by Rabbi W. Gunther Plaut, Rabbi Reuben Slonim, and Rabbi David Monson. The bride was given in marriage by her parents.

BIRTHS

Born, to Mr. and Mrs. Robert Zeidenberg (nee Myrna Weisbrod), 190 Hilda Avenue, on November 6, at the Branson Hospital, a son, Neil Raymond; brother of Mark, Jerry, Lisa, David and Barry; grandson of Mr. and Mrs. Joseph Weisbrod, of Crystal Beach, Ontario.

Born, to Mr. and Mrs. Larry Prussky (nee Nancy Yack), 83 Stonedene Boulevard, on November 4, at the New Mount Sinai Hospital, a son, Robert James; brother of Joel, aged three years; and of Bonnie, eighteen months; grandson of Mr. and Mrs. Norman Yack, 487 Spadina Road; and of Mr. and Mrs. Leonard Prussky, of King, Ontario; great-grandson of Mr. and Mrs. Charles Prussky, 2700 Bathurst Street; and of Mr.

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and Mrs. Charles Schein, 540 Sheppard Avenue West; and Mrs. Minnie Mernick, 3650 Bathurst Street. Godparents are Mr. and Mrs. Sidney Prussky, 23 Denmark Crescent, great-uncle and great-aunt. Norman Yack and Leonard Prussky, grandfathers, held the baby during the ceremony.

Born, to Mr. and Mrs. A. Schwartz (nee Eileen Yankoo), 176 Valley Road, on November 12, at the New Mount Sinai Hospital, a daughter, Karen; sister of Lisa, aged three years; and of Mark, twenty months; granddaughter of Mr. and Mrs. Michael Yankoo, 44 Elm Ridge Drive; and of the late Mr. and Mrs. M. Schwartz; great-granddaughter of Mrs. Ann Folk, 63 Ridge Hill Drive.

Born, to Mr. and Mrs. Raymond Mosher (nee Maureen Burns), 26 Chipper Crescent, on October 21, at the Toronto East General Hospital, a daughter Cheryl Ann; granddaughter of Mr. and Mrs. Walter Mosher, 26 Chipper Crescent; and of Mr. and Mrs. Wilfred Burns, 25 Elward Boulevard; great-granddaughter of Mr. and Mrs. David Mosher, of Markham, Ontario.

Born, to Mr. and Mrs. Bernard Mayer (nee Jean Bruner), of Windsor, Ontario, on October 29, at the Grace Hospital, in Windsor, a son, Gordon Mervin; grandson of Mr. and Mrs. Gordon Mayer, 9 Southwood Drive; and of Mr. and Mrs. Mervin Bruner, of Windsor.

Born, to Mr. and Mrs. Louis Kesten (nee Gail Rubin), 1442 Lawrence Avenue West, on October 25, at the New Mount Sinai Hospital, a son, Michael Stuart; grandson of Mr. and Mrs. Max Rubin, 268 Brighton Avenue; and of Mr. and Mrs. Samuel Kesten, 4415 Bathurst Street; great-grandson of Mr. and Mrs. Zeesman Rotenberg, 565 Sheppard Avenue West; and of Mrs. Sarah Rubin, 29 Yeomans Road.

Born, to Mr. and Mrs. Bernard Faibish (nee Eleanor Menkes), 6000 Yonge Street, on November 8, at the New Mount Sinai Hospital, a son, Neil Charles; grandson of Mr. and Mrs. Samuel Wolfman, 32 Carscadden Drive; and of Samuel Faibish, of Toronto. Godparents are Julius Faibish, 16 Hotspur Road, uncle; and Mrs. Ned Gorenkoff, 4222 Bathurst Street, great-aunt. Samuel Wolfman, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Max Kerzner (nee Dolly Penwick), 6 Honeywell Place, on November 9, at the Women's College Hospital, a son, Chaim Alexander; grandson of Mr. and Mrs. Murray Penwick, 39 Cherrywood Avenue; and of Mr. and Mrs. S. Kerzner, 116 Dewbourne Avenue. Godparents are Mr. and Mrs. Irving Kossack, of New York, cousins. Murray Penwick, grandfather, held the baby during the ceremony.

Born, to Dr. and Mrs. Gerald I. Urbach (nee Florence Ezekiel), of London, England, on November 8, at the London Clinic, London, England, a daughter, Ruth Gita; granddaughter of Mrs. Naomi Ezekiel, of Sydney, Australia; and of Mr. and Mrs. Nathan Urbach, 1027 St. Clair Avenue West; niece of Dr. and Mrs. Gordon Urbach, 16 Montressor Drive.

Born, to Mr. and Mrs. Phillip Zigelstein (nee Honey Warszawsky), 11 Goldfinch Court, on November 9, at the New Mount Sinai Hospital, a son, Joel Howard; grandson of Mrs. Beatrice Zigelstein, 4981 Bathurst Street, and the late Mr. and Mrs. M. Warszawsky. Godparents are Richard Zigelstein, 4981 Bathurst Street, uncle; and Miss Rosalind Zurkowsky, 8 Duplex Crescent, cousin. Michael Zurkowsky, 8 Duplex Crescent, great-uncle, held the baby during the ceremony.

Born, to Mr. and Mrs. Henry Rosenbaum (nee Helen Alspector), 75 Waterloo Avenue, on June 1, at the New Mount Sinai Hospital, a daughter, Cheryl Frances; sister of Brian, aged six years; granddaughter of Mr. and Mrs. Morris Alspector, 27 Wynn Road; and of Mr. and Mrs. Isadore Rosenbaum, 18 Rosemount Avenue.

Born, to Mr. and Mrs. Morris Glassman (nee Edith Cohen), 172 Cocksfield Avenue, on November 6, at the Branson Hospital, a son, Mark; brother of Michael, aged thirteen years; Marilyn, ten; and Samuel, eight; grandson of Mrs. Rose Cohen, 3575 Bathurst Street.

Born, to Dr. and Mrs. Marvin Lester (nee Helen Cohen), 101 Wembley Road, on November 5, at the New Mount Sinai Hospital, a daughter, Allison; sister of Andrew, aged six years; and of Bradley, three; granddaughter of Mr. and Mrs. Harry Lester, 20 Shallmar Boulevard; great-granddaughter of Mrs. Mary Seltzer, 910 Briar Hill Avenue.

Born, to Mr. and Mrs. Seymour Gould (nee Susan Desser), 38 Fleetwell Court, on November 8, at the Toronto Western Hospital, a daughter, Elane Rhea; sister of Rachael, aged six years; and of Jordan, two.

Born, to Mr. and Mrs. William Siegel (nee Gail Rose), 711 Finch Avenue West, on November 9, at the New Mount Sinai Hospital, a daughter, Risa Arlene; granddaughter of Mr. and Mrs. Joseph Rose, 177 Elder Street; and of Mr. and Mrs. Irving Siegel, of Philadelphia, Pa.

Born, to Mr. and Mrs. Arthur Steinwortzel (nee Eleanor Skulko), 26 Hotspur Road, on November 1, at the New Mount Sinai Hospital, a daughter, Brenda Karen; sister of Sharon, aged two years; granddaughter of Mr. and Mrs. I. Skulko, 12 Barclay Road; and of Mrs. Anna Steinwortzel, 1654 Bathurst Street.

Born, to Mr. and Mrs. Earl Rubinoff (nee Norma Weisbrod), 41 Wild Rose Crescent, on November 15, at the Branson Hospital, a son, Gordon Leonard; brother of Heather, aged three and one-half years; and of Marci, two; grandson of Mr. and Mrs. J. Weisbrod, of Crystal Beach, Ontario; and of Mr. and Mrs. M. Botnick, 4383 Bathurst Street; great-granddaughter of Mrs. Yetta Fortus, 80 Oxford Street. Godparents are Mr. and Mrs. Paul Merrick, 35 Canyon Avenue, cousins. Percy Goodman, 24 Blaydon Avenue; and Max Friedman, 473 Glengarry Avenue, uncles, held the baby during the ceremony.

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Canadian Jewish Congress Presents Views On Royal Commission Of Inquiry On Education In Quebec

The Canadian Jewish Congress, of which Michael Garber, Q.C., is president, presented its views concerning recommendations of the Royal Commission of Inquiry on Education in Quebec dealing with religious and cultural diversity, administrative structures, private schools, and the role of parents. The Congress delegation included: Ben Beutel, chairman, education committee; Saul Hayes, Q.C., executive vice-president; Leon Kronitz, chairman, Quebec Section; Harold Lande, Q.C., chairman, special committee; Dr. Samuel Lewin, association education director.

A summary of the Congress brief is as follows: general agreement with the reforms envisioned in the "new look" in education in Quebec projected by the Royal Commission of Inquiry on Education; welcomes recommendations that the public educational system of Quebec should respect differences in the religious options of parents and pupils and offer a choice of Roman Catholic, Protestant, and non-confessional education, insofar as the requirements for quality in education can be satisfied in each instance; submission that: the excusal from religious instruction and exercises in confessional schools be automatic without requiring the written request of parents; Biblical Literature in such schools be taught not as religious dogma; there be provisions for legal absence on religious holidays for children and teachers; supports the recommendation that confessional elementary schools which accept pupils not belonging to the faith with which they are associated, if possible, offer them appropriate religious or moral instruction and that such schools, on the secondary level, take advantage of the variety of elective courses to offer these pupils appropriate religious or moral instruction and entrust them to tutors chosen with this in mind.

Is in agreement with the projected involvement of parents and their association with decisions regarding the concrete application of confessionality or non-confessionality in the education dispensed to their children and parents' participation in school committees; subscribes to the recommendation that the present system of confessional commissions be replaced by a unified three-fold administrative structure comprising school committees, regional commissions, a Council of School Development; submits that even prior to the putting into effect of the proposed unified administrative structure, interim measures be taken to do away with the legal disabilities of Jewish parents and tax payers; subscribes to the recommendations of the Royal Commission that the school system in Quebec provide the choice between the French and English on all three levels of the proposed school structure (Roman Catholic, Protestant, and non-confessional) and pleads for a re-examination of the whole system of language teaching to assure that every graduate of every school be perfectly bilingual.

Expresses gratification at the recommendation that French language educational institutions at all levels adopt a more effective policy in welcoming those New Canadians who desire a French education for their children; submits that the Jewish Day Schools be recognized for grants also on the pre-school and elementary level and that the recommendations of the Royal Commission with regard to the recognition of private schools be extended to provide for such support for schools which comply fully with the proposed regulations.

J.D.C. And Italian Jewry Rush To Help Jews Of Inundated Florence In Every Way

A grant of $25,000 to the Jewish community of Florence, Italy, was made available by the Joint Distribution Committee and the Conference on Jewish Material Claims Against Germany, it was announced by Charles H. Jordan, JDC executive vice-chairman. The grant will match a similar sum contributed by Italian Jewish communities to provide immediate assistance to residents of the JDC-supported Old Age Home as well as other needy Jews in the city, which was inundated by recent floods.

"Vast sums have already been allocated for the relief of the people of Florence by the Italian Government," Mr. Jordan declared. "However, our grant is designed to demonstrate the continuing concern of the JDC, the Claims Conference, and American Jewry for the Jewish community of Florence, which was a long-time beneficiary of our aid after World War II."

A representative of JDC headquarters in Geneva, who surveyed the flood damage in Florence, reported that the forty residents of the Old Age Home have been forced to take shelter on the second floor of the building. The Home and other community buildings are in the heart of the disaster area. The floods came at 8.30 a.m. without warning; by 7.00 p.m. the water level was almost 14 feet high.

About 12 to 15 inches of water and mud still remained in the gymnasium of the Jewish school. The ground floor is now being used to store food and clothing. More than two-thirds of the 15,000 books in the Jewish community library were under water. They are now being moved to the synagogue where youngsters are prying the pages apart and standing the books on end so that they may dry.

"It is still too early to evaluate what help the Jewish community will eventually require," Mr. Jordan noted. "Renovation of the community buildings will certainly be needed; while the foundation of the synagogue does not appear to require extensive repairs, it is still too early to be sure.

"However, many of the city's 1,400 Jewish residents have seen everything they own destroyed, in their homes as well as their businesses. A small number of families who lost everything in the floods will require immediate welfare grants. A larger number will need long-term loans to help them get back on their feet.

"The Italian Jewish community responded immediately, showing great concern and extraordinary solidarity with the Jews of Florence. JDC wants to take this means of expressing the concern and solidarity of the American Jewish community and our readiness to render continued supplementary assistance."

A report on continuing developments in the Florence area will be given to delegates at the forthcoming annual conference of the JDC, in New York, on December 7. The yearly conference of the United Jewish Appeal, from which JDC receives the bulk of its funds, will be held on December 9 and 10.

(RESORT ADVERTISEMENTS ARE ON PAGES SEVENTY TO SEVENTY-SEVEN)

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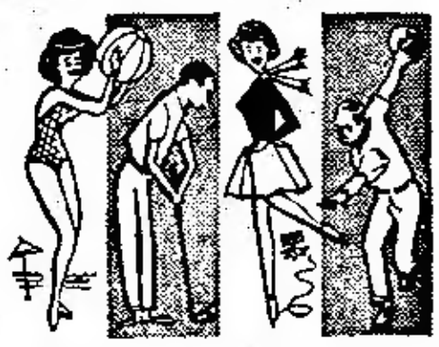

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ANIMAL DERIVED SPICES AND PERFUMES IN HEBREW SOURCES

By Dr. Noah Shapiro, of Tel Aviv, Israel, in the Hebrew Medical Journal

In the mountainous and wooded parts of Central Asia, especially in the Himalayas and Tibet, there is a genre of deer called musk, which lives alone, or in small groups, chews the cud, and has cloven hoofs but no horns. Its special characteristic is that the male has in its abdomen an egg-sized and egg-shaped sac into which it secretes a soft, dark, wax-like, odorous material with which to attract the female. The secretion is also called musk; the word is derived from the Persian mushk, which in turn is derived from Sanskrit. The odor is caused by an unsaturated chemical compound – muscone – which constitutes 1 per cent of the secreted material. It is soluble in alcohol and in a dilute solution gives off a very pleasant odor. In ancient as in modern times the musk served for perfumery; the animal was killed and the sac, containing 30 cc. of musk, was removed. Since the material is rather costly, it has often been adulterated with blood, bile, resinous substances, etc.

The musk reached the Near East in remote times. It is mentioned in the Talmud and also in early Christian literature by St. Jerome (340-420) and by Actius (circa 540) in his book Tetrabiblus. St. Jerome, however, may have meant another product. The Talmud even has a benediction about the musk. However this did not exhaust Jewish interest in the subject. The great Saadia Gaon, misled by Christian Syrian writers, confuses it with myrrh. Rashi claims it is derived from animal excrement and Rabbi Moses of Coucy follows Rashi in this matter. Maimonides mentions it several times and accepts Saadia Gaon's view that it is identical with myrrh. Benjamin of Tudela, famous twelfth century traveler, refers to the animal from Tibet which exudes myrrh. Ibn Tzra claims it is formed in the throat of the deer. Abarbanel and Maimonides deny it is identical with myrrh. The trade in spices was in Jewish hands. The ninth century Arabic writer and Abbasid postmaster Ibn Kardabig refers to Radanite or Rhonite Jewish merchants (perhaps because they lived along the river Rhone) who embarked from French ports for India, China and Japan and together with other merchandise brought back quantities of musk.

The description by Ramban (1194-1270) is similar to that by the great Arab cosmographer Al Kazwini who writes as follows: "The musk deer resembles our own deer, except that it has on either side of the mouth a tusk like that of an elephant. When the deer is captured at the time of the secretion of the musk (which it forms close to the navel) it exudes an unpleasant odor suggestive of unripe fruit. The best musk is the one excreted naturally from the animal's body. The blood that streams to the navel becomes thickened, it ferments and causes the deer a burning sensation and sharp pain. In this condition the deer looks for a sharp-edged rock and rubs that part of its body against it till the congested blood flows out like pus from a ripe abscess. The rubbing pleases the animal. The hunters follow the places it grazes. They collect the clotted blood from the rock and deposit it in special bags." It is probable that both Al Kazwini and Ramban got their information from a third common source. The great Talmudist Rabad III (1120-1198) rejects the view that myrrh and musk are identical, since it is unthinkable that the blood of an unclean animal would be used for holy anointment. Rabad's statement caused considerable ritual discussion. Rosh (Rabbi Asher) maintains that the musk is clean; that it is collected in a hump in the neck and that it is not blood but material resembling blood. Rabbi David of Seville describes the musk deer in terms similar to those used by Al Kazwini.

A lengthy description of the animal is presented by the Italian savant, Dr. Abraham Portoleone. "Musk," he says, "is clotted blood and it exudes from fine, subcutaneous vessels under the skin of the animal's belly. It acts like a cold abscess, termed in Italian, Nata. When the animal rubs its body against trees, drops of blood ooze from the abscess and the air around is filled with a captivating odor. The hunters follow the scent." This tale also resembles the one given by Al Kazwini. Portoleone goes on to relate a fanciful tale. "Sometimes the animal develops three or four pustules on its belly which are removed by the captors. If the animal survives it is kept alive. Leeches are then burned in a furnace and the ashes are mixed with the animal's blood. The product is sold as unadulterated musk. If the animal cannot survive, it is slaughtered, the blood is emptied into a vessel and preserved. The skin is stripped and the flesh is burned in a furnace. It is then pulverized and the dried flesh is mixed with the blood. The skin is fashioned to look like pustules which are filled with the ashes of the flesh and sold as genuine musk. The difference between this and the genuine musk is that when inhaled, the latter causes a copious nose-bleed. The genuine musk is good for the heart, maintains the vital spirit and helps in rare diseases.

Benjamin Musafya, seventeenth century physician and linguist, writes in his addenda to the Arukh that musk is derived from a small animal that is beaten to death, or from its blood, or from an abscess in its body. This description corresponds to an account by the German traveler Martin Baumgartner of Breitenbach who on a visit to Cairo in 1507 saw in the house of an Italian friend a creature called muscos which resembled a large cat; when beaten with a cane and provoked, an aromatic substance, worth its weight in gold on the open market, issued from its body. This was actually the civet cat which is discussed later.

The discussion about the origin of musk is concluded by Rabbi Abraham Baruch Paperno who in the supplement to Lampronti's Talmudical Encyclopedia Pachad Yitzhak writes as follows: "As regards the musk, all the naturalists ways and byways of the world in of recent times traversed the high-search of the animal from which this balsam is derived; and they wrote that it is found in China, Tibet, Tonkin and Siberia, and that the balsam is not in the neck of the animal but in a sac." Baruch Linda, one of the first of the Haskala movement in Germany and author of a children's primer in natural history (1788), which is in fact a translation of a German work, gives a detailed description of the musk deer in terms practically identical with those presented by earlier writers.

Like the musk the civet cat also manufactures an odiferous substance. It is a preying animal, the size of a dog, and its habitat is in Abyssinia, Egypt, Southern Asia and the Malay Islands. Its secretory glands are located around the sex organs and the aromatic substance is obtained by milking the glands. A civet cat can produce forty to fifty grams per year. It is mentioned in the book Abudraham which calls the aromatic substance "the sweat of the animal." Portoleone says the Rabbis called it zevida.

A third aromatic and animal derived substance mentioned in Jewish sources is ambra. It is a morbid secretion from the body of the whale, It often floats on the sea surface in small pieces, or in a fifty-pound mass, and may be found in the whale's stomach. It looks like wax and it has a pleasant odor. Its melting point is 60°C. There is doubt whether it is identical with the ambra of antiquity; and it has been confused with amber, a resin derived from the pine on the shores of the Baltic. The Greeks called it elektron, the Romans succinum, the Arabs anbar. According to the book Abudraham it may also come from undersea springs or whale excretions. Portoleone presents a variety of views, namely that it may be a resinous substance emerging from submarine springs which hardens as it reaches the air surface; or that it is the resinous substance of fossil trees which rotted under the water and became petrified; or that it is formed from inorganic matter such as clay "the mud sticks like pitch; it holds fast things that fall into it; birds love it because of its pleasant

(Continued on Page Seventy-Nine)

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TORONTO MEETINGS

(Additional Toronto Meetings Start on Page Seventy-One)

★ JEWISH HOME FOR THE AGED ★

And Baycrest Hospital: Volunteers presented their annual entertainment for residents and patients. Those who participated were: Mesdames Phillip Mervin, 11 Goldfinch Court; Morris Turk, 318 Rusholme Road; Benjamin Bederman, 303 Hillhurst Boulevard; Norman Egelnick, 24 Wasdale Crescent; A. Nissenbaum, 3996 Bathurst Street; Richard Kotzen, 16 Southgate Avenue; Albert Walton, 100 Raglan Avenue; and Harvey Zellen, 110 Yorkview Avenue; and Misses Leah Gellman, 24 Wasdale Crescent; Shirley Goodman, 237 Pannahill Road; Bryna Jacobs, 95A Dunloe Avenue; Lillian Lewis, 622 Huron Street; Shirley Shleifstein, 1028 Bathurst Street; and Anne Wood, 893 Avenue Road; also: Benjamin Burke, 60 Waterloo Avenue; Louis Stillman, 48 Raeburn Avenue; and Morris Yuchtman, 38 Ollerton Avenue. Mrs. Max Mandel, 84 Baycrest Avenue, is chairman of the volunteers. Volunteers also presented a fashion show entitled "Do's And Don'ts", directed by Mrs. Joyce McKinnon, 23 Bergamot Avenue, Volunteer Department secretary. The fashion show was produced, and narrated, by Mrs. Winston Rubinoff, 242 Wilmington Avenue. Mrs. George Frank, 11 Goldfinch Court, was the piano accompanist. Participants in the show were: Mesdames Norman Angel, 2500 Bathurst Street; David Stein, 44 Lynnhaven Road; Harry Terrance, 60 Almore Avenue; Fred Silver, 622 St. Germaine Avenue; M. Goldenberg, 3811 Bathurst Street; M. Rothberg, 109 Roseneath Gardens; Louis Stillman, 48 Raeburn Avenue; Morris Kestenberg, 4415 Bathurst Street; Nathan Sherr, 12 Amos Crescent; I. Trefler, 76 DeQuincy Boulevard; A. Frankel, 630 Vesta Drive; S. Levine, 544 Castlefield Avenue; Leonard Sokolsky, 159 Elder Avenue; and Joseph Book, 85 Lynnhaven Road. The Home and Hospital met on behalf of the Metropolitan United Appeal. Jules Marcus, spoke on understanding needed of current problems, in fund-raising. He was introduced by Mrs. J. Fredberg, a volunteer worker; and thanked by B. Smith, a resident of the home. A movie was shown, entitled "The Wonder Worker". Mesdames I. Oslinger, Fay Goldenberg and Rose Pusitz; and Miss Eunice Wilson, were volunteers who were present. Women's Auxiliary tea was held at the home of Mrs. Benjamin Levy, 10 Shallmar Boulevard. The members were welcomed by Mesdames Irving Wintrob, president; Saul Goodman, membership chairman; Harry Eisen, Jr., immediate past-president; Jack Newman, vice-chairman, membership; Meyer Brenner, life memebrship chairman; P. Slepkov, of St. Catharine's, Ontario, a guest; also: Leon Stein, a resident of the Home; and Abraham Posluns, president of the Jewish Home for the Aged and Baycrest Hospital, who were present. Women's Auxiliary will hold a Chanukah latke luncheon on Wednesday, December 14, at 12.30, at Beth Tzedec Synagogue Auditorium. A fashion show, of Morgan's, will see residents, modelling clothes and furs. Models are: Mesdames Frank Shub, Rose Wintraub, Bessie Espstein, Annie Semlovitch, Sarah Tobias and Hyman Pechenick. Mrs. Irving Wintrob will preside; and Mrs. Gordon Parker, co-ordinator, Mrs. Milton Stern is program chairman. Mrs. B. Culiner is convener.

★ GRAND ORDER OF ISRAEL

Chanukah party, on December 4, at 1 p.m., at the Borchov Centre; has D. Block, noble master, and Don. Galensky, vice-master, as co-chairmen of the social committee. The following members have celebrated their anniversaries: Mr. and Mrs. Charles Steinfield, 26 Corwin Crescent, thirty-third; Mr. and Mrs. Louis Schrott, 55 Prince Charles Drive; and Mr. and Mrs. Arthur Kollins, 49 Combe Avenue, thirty-first; Mr. and Mrs. Samuel Gasee, 32 Lyonsgate Drive, thirtieth; Mr. and Mrs. Samuel Salsberg, 544 Lawrence Avenue West, twenty-ninth; Mr. and Mrs. Nathan Estrin, 144 Yorkview Drive; and Mr. and Mrs. Samuel Melman, 556 Lawrence Avenue West, twenty-eighth; Mr. and Mrs. Samuel Pancer, 630 Vesta Drive, twenty-sixth; Mr. and Mrs. Arthur Dolman, 14 Model Avenue, twenty-fifth; Mr. and Mrs. Jack Brontman, 55 Ranee Avenue, twenty-fourth; Mr. and Mrs. Yarney Jacobs, 97 Ava Road, twenty-second; Mr. and Mrs. Saul Katzman, 22 Sunfield Avenue, twenty-first; Mr. and Mrs. Samuel Shessel, 477 Tavistock Road, and Mr. and Mrs. Edward Liebman, 55 Caines Avenue, twentieth; Mr. and Mrs. Sidney Zalkin, 3 Flemington Road, nineteenth; Mr. and Mrs. Morris Perlmuter, 34 Baycrest Avenue, seventeenth; Mr. and Mrs. Gordon Gorenkoff, 39 Cavotti Crescent and Mr. and Mrs. Reginald Burnard, 36 Forest Ridge Drive; sixteenth; Mr. and Mrs. Gordon Katzman, 88 Yarmouth Road, fifteenth; Mr. and Mrs. A. Leibovitch, 103 McGillivray Avenue, thirteenth; Mr. and Mrs. Oscar Dekter, 86 Charleswood Drive; and Mr. and Mrs. Samuel Bergstein, 6000 Bathurst Street, twelfth; Mr. and Mrs. Abraham Barath, 147 Shaftesbury Road; and Mr. and Mrs. Bernard Liebman, 55 Caines Avenue, eleventh; Mr. and Mrs. Norman Baine, 25 Stadacona Drive, ninth; Mr. and Mrs. Herbert Goldhar, 231 Torresdale Avenue, eighth; Mr. and Mrs. Allan Ross, 255 Torresdale Avenue, sixth; and Mr. and Mrs. Albert Fortis, 1660 Bathurst Street, first.

★ ADATH ISRAEL ★

Synagogue, Rabbi Erwin Schild: Sisterhood general meeting is on Tuesday, December 6, at 8.30 p.m. Mrs. Harry Solomon, 38 Ridgevale Drive, president, will preside. Mrs. Sammy Taft, 24 Westgate Boulevard, will read the D'Var Torah. Reports will be given by: Mesdames Nathan Goldman, Torah fund; Harry Levine, sherry party; and Henry Rosenberg, "Fiddler" theatre nights. Zev Bloom will introduce the winners of the Chanukah literary contest, to be announced. Mrs. Philip Granovsky will make the presentations. Rabbi Schild will introduce Nathan Garnick, who will talk on the "Life And Work Of Sholom Aleichem". Sisterhood will present Sholom Aleichem's "Fiddler", on Wednesday, December 7, and Thursday, December 8, at 8.45 p.m.; two performances only. The play is directed by Mrs. Harry Pollock, 2 Geddes Court, who stars in the leading role. Mrs. Henry Rosenberg, 25 Rosseau Road, is chairman of the evening. Call Mrs. Harry Wainberg, 48 Touraine Avenue, 635-5850, for tickets. Members of the cast are: Mesdames Harry Pollock, 2 Geddes Court; Abe Schwartz, 49 Luverne Avenue; Norman Trachter, 177 Delhi Avenue; Murray Silver, 725 Woburn Avenue; Solomon Wainberg, 12 Goldfinch Court South; Harry Price, 15 Wendy Crescent; Robert Kay, 38 Southbourne Avenue; Abe Stoller, 3 Fraserwood Avenue; Benjamin Applebaum, 21 Almington Avenue; Murray Garber, 338 Oakwood Avenue; David Grossman, 21 Shelbourne Avenue; Ronald Carbell, 9 Kainona Avenue; Benjamin Raider, 7 Clayhill Crescent; Jack Chapman, 35 Edinburgh Avenue; Murray Jacobs, 8 Meadowbrook Avenue; Carl Goldstein, 190 Acton Avenue; David Blackman, 179 Reiner Road; Harry Goldstein, 9 Adelpha Drive; Albert Waisglass, 55 Ridgevale Drive; Murray Marcus, 18 Christine Crescent; Gerald Weisbrod, 3 Chieftan Crescent; Leonard Goodman, 8 Delia Court; and Miss Gertrude Wainberg, 4750 Bathurst Street.

★ BLUE STAR LADIES AUXILIARY ★

Executive is: Mesdames Danny Aiken, 101 Waterloo Avenue, president; Edward Rosen, 112 Fairholme Avenue, vice-president; Harry Greenberg, 33 Sentinel Road; Nathan Tenenbaum, 23 Sunbeam Avenue, treasurer; William Berlin, sunshine convener and chairman of visiting shut-ins at the Ontario Hospital, in Whitby; Robert Edson, 26 Crispin Crescent, social chairman; R. Kaiman, 4103 Bathurst Street, sergeant at arms; Herbert Jaeger, 95 Alexis Boulevard, membership chairman; A. Fine, 18 Newbury Lane, fund raising chairman; and Rabbi Michael Celniker, 155 Marlee Avenue, Rabbi. A project of visiting shut-ins, in the Ontario Hospital, in Whitby, is carried out by Mesdames Danny Aiken, president; Irving Held, 152 Kennard Avenue; William Berlin, sunshine convener; Sidney Feldman, 230 Wilmington Avenue; Harold Levine, 205 Grand Ravine Drive; L. Richmond, 193 Giltspur Drive; Jerry Kaiman, 4103 Bathurst Street; Edward Rosen, 112 Fairholme Avenue; and Peter Novack, 14 Garthdale Court. A Chanukah party, will be held on December 14, at the Ontario Hospital; gifts and refreshments will be provided by the Auxiliary. Mrs. Martin Gould, 4222 Bathurst Street, was welcomed as a new member. The project, "Radios For Shut-Ins", originated by Sonnee Cohen, 87 Waterloo Avenue, is calling on the community for radios, books, puzzles, cards; and participating games for shut-ins. Call Mrs. D. Aiken, 633-1239; or Sonnee Cohen, ME. 3-3775; for pick up and delivery.

★ BETH EMETH BAIS YEHUDA ★

Synagogue, Rabbi Joseph Kelman; and Bnai Israel Beth David Synagogue, Rabbi Albert Pappenheim, sponsored jointly a visit by Rabbi Zalman Schachter, of Winnipeg, Manitoba, associate professor, and head of the department of Judaic Studies, University of Manitoba. Rabbi Schachter, a follower of the Chassidic movement, was born in Poland in 1924, and received his early education in Vienna. When the Nazis entered Austria, he fled to Belgium, where he first came into contact with the Lubavitch sect of the Chassidic movement. He went to the United States in 1941, and studied at the Lubavitcher Yeshiva in Brooklyn; and has a master's degree in psychology and pastoral counselling from Boston University. He was director of Bnai Brith Hillel Foundation, at the University of Manitoba. Rabbi Schachter is well-known for his love of Chassidic music which he sings and plays on the guitar. At a Sisterhood general meeting, Mrs. M. Okrent, president, presided. Mrs. Joseph Kelman presented the opening prayer, on books, in honour of Jewish Book Month. Mrs. H. Nissenbaum read the minutes; and Mrs. H. Shadlyn and Mrs. I. Cooper, reported. Mrs. Jack Oberman extended greetings from the Ontario Branch of National Women's League. Ralph Chernin, president of the Synagogue, was guest speaker, introduced by Mrs. P. Shulman. Mrs. H. Shadlyn thanked him.

★ SINAI SERVICE GROUP ★

Held a social meeting at the home of Mrs. Pearl Rubinoff, 2515 Bathurst Street. Mrs. Albert Jessel, president, presided. Mrs. Samuel Sussman, and Mrs. Ann Strauss, rummage sale conveners, reported on the sale; co-conveners were Mrs. A. Jessel, Mrs. Benjamin Liebesman and Mrs. Louis Silver; all proceeds went to Youth Aliyah. Mrs. Carl Israelson spoke on the theatre night, to be held in April.

★ DAUGHTERS OF ISRAEL ★

Charity Society held their opening meeting. Mrs. J. Slovin, president, presided; and reported on the summer activities. A moment of silence was observed in memory of Mrs. A. Paskowitz; and I. H. Chapnick. Mrs. Irving Saltsberg, 62 Highland Hill, won the raffle of a silver set. Mrs. Y. Chapnick served refreshments.

ANIMAL DERIVED SPICES AND PERFUMES IN HEBREW SOURCES

(Continued from Page Seventy-Eight)

odor, and sometimes their bills and beaks may be found in it." This description fits amber, a petrified resin to which remnants of leaves and insects sometimes adhere.

Portoleone ventures his own opinion and holds that it is an oil (naphtha), which emerges from the depth of the sea and coagulates upon reaching sweet water. As it floats on the surface of the sea the whales eat it with relish because of its captivating smell. It is found in undigested pieces in the whale's stomach. This oil may also drift to the shore by the tides and waves. Portoleone, an experienced physician, proceeds to enumerate the uses to which ambra can be put medically. It strengthens the heart, the brain, the tendons and the stomach. It is a remedy for colds, sterility, epilepsy and it also helps to prolong life. If ingested in an alcoholic mixture it may induce intoxication.

Thus in the course of centuries Hebrew literature accumulated a great deal of variegated knowledge about strange and rare odiferous substances. The starting point for the curiosity was the question what kind of benediction should be pronounced over them. Attempts were then made to explain the nature and characteristics of the substances.

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Social Notes—Toronto

Mr. and Mrs. Abraham Freeman, have taken up new residence at 600 Vesta Drive. Mrs. Freeman is the former Mrs. Gussie Axler, 2121 Bathurst Street.

Mrs. Elsa Wynperle, of Amsterdam, Holland, is visiting with her son-in-law and daughter, Mr. and Mrs. Stanley Kiner, and Louise Manuelle, and the new-born, David Philip, 96 Bombay Avenue.

Mr. and Mrs. Samuel Smith, 4133 Bathurst Street, returned from a motor trip, to New York.

Mr. and Mrs. J. Weisbrod, of Crystal Beach, Ontario, visited their son-in-law and daughter, Mr. and Mrs. Earl Rubinoff, and Heather, and Marci, and new-born, Gordon Leonard, 41 Wild Rose Crescent.

Mr. and Mrs. H. Meirovich, 1309 Wilson Avenue, visited her brother, and sister-in-law, Mr. and Mrs. Joseph Silverman, and Howard Richard, of Montreal, Quebec.

Miss Gloria Goodman, of Toronto, was in Montreal, Quebec, for the marriage of Miss Edna Holcman, daughter of Mr. and Mrs. Mayer Holcman, 610 Brunet Street, to Robert Press, son of Mr. and Mrs. Samuel Press, 6607 Trans Island Avenue; at Beth Ora Synagogue.

Here for the funeral of Abe Schwartz, 329 Falstaff Avenue, were Mr. and Mrs. Alec Schwartz, his brother, and sister-in-law, and Mrs. Myer Goldin, their daughter; all of 4130 Mackenzie Street, Chomedey; Mrs. J. Fogel, 4896 Barclay Avenue, his sister; and Mrs. Harry Schwartz, his niece, 5790 Eldridge Street; all of Montreal, Quebec.

Mr. and Mrs. Jack Debow, 43 Hearthstone Crescent, visited their son, and daughter-in-law, Dr. and Mrs. Stanley Lawrence Debow, and new-born son, Stewart Herbert, of Montreal, Quebec.

Mr. and Mrs. Maurice Stekel, the former Miss Karen Jacobson, have taken up residence at 546 Sheppard Avenue West.

Mrs. Joseph Wagner and Susan, of Los Angeles, California, are visiting with her parents, Mr. and Mrs. Harry Sands, 48 Romney Road, while here the bar-mitzvah of her nephew, Loren, son of Mr. and Mrs. Harold Muchmaker, 56 Acton Avenue, on December 3.

Leon Baron, son of Mr. and Mrs. Jacob Baron, of Bulawayo, Rhodesia, has taken up permanent residence at 45 Balliol Street.

Mr. and Mrs. Samuel Platt, 139 Manor Road East, are on a four month winter vacation to Miami Beach, Florida, where they will visit with their son and daughter-in-law, Mr. and Mrs. Carl Platt, and twin sons, Errol and Eric.

Mrs. Nancy Coopersmith, 339 Spadina Avenue, entertained, to honour her niece, Miss Ruth Jaraslow, and her nephews, Jerry and Frederick Jaraslow, all of New York. Miss Jaraslow was in Toronto to play the part of "Yenta, the Matchmaker", in "Fiddler On The Roof". Those present were: Mr. and Mrs. B. Coopersmith, and Miss Rosalyn Coppersmith, and Lorraine, 143 Dell Park Avenue; Mr. and Mrs. Alvin Coopersmith, and Shelley and Paula, 242 Delhi Avenue; Mr. and Mrs. Alexander Spitzberg, 280 Brighton Avenue; and Mr. and Mrs. Marvin Skolnick, 535 Sheppard Avenue West; and Mr. and Mrs. Norman Chernov, 380 Lippincott Street, cousins. Mr. and Mrs. B. Coopersmith, 143 Dell Park Avenue; and Mr. and Mrs. Alex Spitzberg, 280 Brighton Avenue, entertained at their homes, to honour their cousin.

Mr. and Mrs. Meyer Pearl, 229 Searle Avenue, celebrated the bar-mitzvah of their son, Ted Ira, who was called to the Reading of the Law, at Beth Emeth Bais Yehuda Synagogue. He is the brother of Mark, aged ten and one-half years; and of Debbie, three and one-half; grandson of Harry Horen, 229 Searle Avenue, and the late Mrs. Toby Horen; and of Mrs. Sylvia Pearl, 58 Haddington Avenue, and the late Harry Pearl; great-grandson of Mr. and Mrs. Ozar Starkman, 321 Chaplin Crescent. Kiddush was observed. Mrs. Meyer Pearl wore a pink wool dress, with its own jacket; and a matching hat. Mrs. Sylvia Pearl wore a navy-blue suit; and a white hat. Debbie wore a pink suit. The following day, at a dinner and dance-reception, two hundred guests were present. Mrs. Meyer Pearl greeted her guests, in an aquamarine-blue, silk gown; with antique beading; and a Spanish-styled skirt; with a matching head-band; and a white orchid corsage. Mrs. Sylvia Pearl wore a beige, beaded, peau de soie gown; and a yellow rose-bud corsage. Debbie wore an aquamarine-blue, silk dress; with an overskirt of white lace, trimmed with blue velvet bows. Harry Horen, grandfather, asked the blessing. Mark Pearl, brother, was master of ceremonies. Those who lit the candles on the bar-mitzvah cake were: Mr. and Mrs. Ozar Starkman, great-grandparents; Harry Horen, and Mrs. Sylvia Pearl, grandparents; Mr. and Mrs. Harold Rubenstein, 58 Haddington Avenue; Mr. and Mrs. A. Houpt, 565 Eglinton Avenue West; Mr. and Mrs. Saul Mandell, 26 Castlewood Road; Mr. and Mrs. Allan Pearl, 15 Burnaby Crescent; Mr. and Mrs. Robert Peck, 321 Waterloo Avenue; Mrs. Ethel Goldhar, 534 Rushton Road, uncles and aunts; Mrs. Chana Weisberg, 321 Chaplin Crescent; Mr. and Mrs. Jack Schneyer and Susan, of Detroit, Michigan; Judy Mandell, 17 Cobden Avenue; Jan Gangbar, 40 Clifton Avenue; Alan Goldman, 149 Sentinel Avenue; Richard Aaron, 119 Rajah Avenue; and Fred Houpt, 179 Grand Ravine Drive, cousins; Lesley Gayne, 207 Searle Avenue; Seymour Goldlust, 234 Searle Avenue; Reuben Nightingale, 231 Searle Avenue; Mark and Debbie Pearl, brother and sister; Mr. and Mrs. Meyer Pearl, parents; and Ted Ira Pearl. Mr. and Mrs. T. Barnett, Mr. and Mrs. Robert Organ, and Dr. and Mrs. J. Rezek, all of Hamilton, Ontario, were guests.

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ENGAGEMENTS

Mr. and Mrs. Irving Greenberg, 121 Argonne Crescent, announce the engagement of their daughter, Miss Paula Greenberg, to George P. Hartman, son of Mr. and Mrs. Jack Hartman, 66 Lynnhaven Road.

Mr. and Mrs. Max Steiman, 238 Waterloo Avenue, announce the engagement of their daughter, Miss Sylvia Renata Stansz, to Zanval (Zan) Stern, son of Mrs. Bella Szterenlicht, of Toronto.

Mr. and Mrs. Abe Blady, 89 Baycrest Avenue, announce the engagement of their daughter, Miss Lili Blady, to Robert Martin Mazin, son of Mr. and Mrs. Jack Mazin, 10 Geddes Court.

Mr. and Mrs. Hyman Chapnik, 428 Euclid Avenue, announce the engagement of their daughter, Miss Donna Francine Chapnik, to Sander Biderman, son of Mr. and Mrs. Charles Biderman, 4866 Bathurst Street. The marriage will take place on June 6, at Adath Israel Synagogue.

Mr. and Mrs. Benjamin Birkan, 97 Frontenac Avenue, announce the engagement of their daughter, Miss Norma Birkan, to Alfred Berman, son of Mrs. Rose Berman, of Kitchener, Ontario, and the late Rabbi Jacob Berman. The marriage will take place in March.

Mr. and Mrs. Morris Kamiel, 73 Letchworth Crescent announce the engagement of their daughter, Miss Deeana Kamiel, to Howard S. White, son of Mr. and Mrs. Louis White, 244 Hillcrest Avenue.

BAR-MITZVAHS

Loren, son of Mr. and Mrs. Harold Muchmaker, 56 Acton Avenue, will be called to the Reading of the Law, in honour of his bar-mitzvah, on December 3, at Bnai Israel Beth David Synagogue. He is the brother of Jay, aged nine years; grandson of Mr. and Mrs. Harry Sands, 48 Romney Road; and of Mr. and Mrs. Joseph Muchmaker, 268 Waterloo Avenue.

Mr. and Mrs. L. Sokolsky, 159 Elder Street, celebrated the bar-mitzvah of their son, Joel Jeffrey, who was called to the Reading of the Law in honour of his bar-mitzvah at Beth Emeth Bais Yehuda Synagogue. He is the brother of Theodore, aged thirteen years; and of Randi, nine and one-half; grandson of Mr. and Mrs. Aaron Sokolsky, of Toronto; and of Mrs. Jenny Tratz, 42 Rusholme Drive, and the late Isadore Tratz.

Mr. and Mrs. A. Clausner, 1 Casino Court, celebrated the bar-mitzvah of their son, Jeffrey Shane, who was called to the Reading of the Law in honour of his bar-mitzvah at Beth Emeth Bais Yehuda Synagogue. He is the brother of Mrs. Peter Miller (Joan), of Ottawa, Ontario. Kiddush was observed.

Larry Avrum, son of Mr. and Mrs. Jack Eisenstein, 33 Evanston Drive, will be called to the Reading of the Law, in honour of his bar-mitzvah, on January 21, 1967, at Beth Emeth Bais Yehuda Synagogue. He is the brother of Michael Kalman, aged seventeen years; grandson of Mr. and Mrs. Moishe Handler, 112 Kennard Avenue; and of the late Mr. and Mrs. Motel Eisenstein.

APPROACHING MARRIAGES

The marriage of Miss Linda Rich, daughter of Mr. and Mrs. Sollie Rich, 215 Honiton Street, to Melvin Kochberg, son of Mr. and Mrs. A. Kochberg, 33 King High Avenue, will take place on Sunday, December 4, at half-past five o'clock, at Beth Emeth Bais Yehuda Synagogue.

MARRIAGES

STEKEL-JACOBSON

The marriage of Miss Karen Barbara Jacobson, daughter of Wilfred Jacobson, 34 Westover Hill Road, and the late Mrs. Reva Jacobson, to Maurice Harry Stekel, son of Mr. and Mrs. Louis Stekel, 613 Castlefield Avenue, was solemnized in the chapel of Beth Tzedec Synagogue, on August 24, at seven o'clock, by Rabbi Stuart E. Rosenberg, assisted by Cantor Joseph Cooper. The bride was given in marriage by her father. She wore a white lace gown; designed with a round neckline; and full length sleeves; and a straight skirt. Her tulle-illusion, shoulder-length veil was placed by a flowered crown. She carried a white Bible, from which hung two orchids, and stephanotis, on streamers. Mrs. Morris Levy was matron of honour. She wore a turquoise-blue, silk jersey gown; with a beaded top; a matching headpiece; and she carried a cascade bouquet of white and yellow daisies. Benjamin Stackle, 46 Romney Road, brother of the groom, was best man. Harry Lipton, Gerald Birnbaum, Samuel Sniderman, Gerald

Prenick and Louis Chelin, were ushers. Solomon F. Samuels, 2121 Bathurst Street, uncle of the bride, was master of ceremonies. Joseph Jacobson, 526 Douglas Avenue, uncle of the bride, asked the blessing. Dr. Lorne Grainer, of Chicago, Illinois, cousin of the bride, was toastmaster. Mrs. Louis Stekel, mother of the groom, wore a beige, corded silk and beaded gown; with a matching headpiece; and an orchid wristlet. Mr. and Mrs. Maurice Harry Stekel spent their wedding trip travelling through Quebec; and Cape Cod, Massachusetts. The bride travelled in a pink, two-piece linen dress; with an orchid corsage. They have taken up residence at 546 Sheppard Avenue West. Out-of-town guests were: Mr. and Mrs. Louis Magonet, of Montreal, Quebec, and I. J. Goldberg, of Glace Bay, Nova Scotia, great-uncles and great-aunt of the bride; Dr. Irwin Goldberg, of Montreal, Quebec; Dr. Lorne Grainer, of Chicago, Illinois; Mr. and Mrs. Jack Magder, of Smithville, Ontario; and Mrs. Dora Steinhart, of Buffalo, New York, cousins of the bride; Mr. and Mrs. Morris Stekel, of Highland Park, New Jersey, uncle and aunt of groom; and Mr. and Mrs. Hyman Feldman, and Anita, of Detroit, Michigan, cousins of the groom; and Louis Mendelson and son, Jerald, of Sydney, Nova Scotia, and Mr. and Mrs. Sigmund Reiser, of Montreal, Quebec.

NEINSTEIN-FROMSTEIN

The marriage of Miss Judy Annette Fromstein, daughter of Mrs. Yetta Fromstein, 179 Major Street, and the late Hyman Fromstein, to Gary Neinstein, son of Mr. and Mrs. Reuben Neinstein, 16 Carling Avenue, was solemnized at Bnai Israel Beth David Synagogue, on August 23, at six o'clock, by Rabbi Albert Pappenheim. The bride was given in marriage by her uncle, Harold Fromstein, 22 Maynard Avenue. She wore a white, Chantilly lace, Empire-styled gown. It was fashioned with a scooped neckline; full length sleeves; and an A-line skirt, with a detachable, full-length train. Her elbow-length, tulle, illusion veil, was placed by a crown of crystals; and she carried a bouquet of orchids, surrounded by rosebuds and carnations. Mrs. Murray Sole and Mrs. Albert Reiter, were matrons of honour. Mrs. Sole wore a yellow silk organza gown; with a panel of white lace; in the front of her A-line skirt; and a matching organza coat; and matching head-band; and she carried a bouquet of pink and deep pink roses. Mrs. Reiter wore a semi-fitted gown, of silk-linen, with a pastel-pink bodice; and a deep pink, A-line skirt; and matching head-band; and she carried similar flowers. Miss Elaine Fromstein, cousin of the bride; and Miss Rosalind Adler, cousin of the groom, were bridesmaids. Miss Fromstein wore a pastel-green, silk empire gown, overlaid with chiffon, trimmed with lace; and she had a matching head-piece; and carried a bouquet of pink, and deep pink roses. Miss Rosalind Adler wore a pink, brocaded crepe empire gown; with a beaded bodice; and scooped neckline; and an A-line skirt; and she carried similar flowers. Shelly Fromstein, of Long Island, New York, cousin of the bride; and Kimberly Hanser, cousin of the groom, were flower girls. Shelly Fromstein wore a long dress of silk linen; with a white, flowered, embroidered top; and pink skirt; and she had a matching hair-bow; and she carried a bouquet of pink and deep pink roses. Kimberly Hanser wore a long dress of white organza, over pink silk, trimmed with lace; and hand-embroidered with pink rosebuds; and she carried similar flowers. Morley Neinstein, brother of the groom, was best man. The ushers were: Bernard Fromstein and Stanley Fromstein, brothers of the bride; Stanley Neinstein, brother of the groom; Joel Amernic, cousin of the bride; Calvin Adler and Stanley Lerner, cousins of the groom; Laurence Otis, Albert Reiter, Jerry Ross and Murray Sole. Stanley Neinstein, brother of the bride, was master of ceremonies. Mrs. Yetta Fromstein, mother of the bride, wore a pastel green, crepe gown, brocaded with gold; with an A-line skirt; and matching shoulder cape; and a matching head-piece; and a gold-coloured, orchid wristlet. Mrs. Reuben Neinstein, mother of the groom, wore a pink, brocaded, crepe gown; with a matching, long-sleeved jacket; and A-line skirt; matching head-piece; and a pink orchid wristlet. Mrs. Pearl Amernic, grandmother of the bride, wore a pink silk brocaded gown; with matching head-piece; and a pink orchid corsage. Mr. and Mrs. Gary Neinstein spent their wedding trip at the Nevele Hotel, in Ellenville, New York; and New York. The bride travelled in a semi-fitted, tangerine-coloured, silk dress; with a double-breasted jacket, with bracelet sleeves, and square neckline; and a navy-blue velvet hat and accessories. They have taken up residence at 177 Pendrith Street. Out-of-town guests were: Mr. and Mrs. A. Fromstein and Ronnie and Shelley, of Long Island, New York; Mr. and Mrs. E. Fromstein, of Detroit, Michigan; Mr. and Mrs. Charles Lowenstein and Jay, of Panorama City, California; and Daniel Zahm, of Long Island, New York, uncles and aunts of the bride; Mr. and Mrs. Hyman Fromstein, of Owen Sound, Ontario, cousins of the bride; and Mr. and Mrs. Jack Roness and Anna, of Montreal, Quebec.

BIRTHS

Born, to Mr. and Mrs. Melvin Deutsch (nee Frances Rabovsky, formerly of Toronto), 5067 Claudel Street, Montreal, Quebec, on September 30, at the Jewish General Hospital, a daughter, Natalie Gail; sister of Mark David, aged twenty-one months; granddaughter of Mr. and Mrs. Ben Deutsch, 4210 Mackenzie Street, Montreal; and of Mr. and Mrs. Irving Rabovsky, 4 Superior Street, Mimico, Ont.; great-granddaughter of Mr. and Mrs. Hyman Schecter, 515 Chaplin Crescent, Toronto.

Born, to Mr. and Mrs. Roel Wyman (nee Miriam Shidlowsky), 4415 Bathurst Street, on October 22, at the Branson Hospital, a son, Jonathan Adam; brother of Jennifer Judith, aged twenty months; grandson of Mr. and Mrs. Jack Shidlowsky, 88 Rajah Street; and of Mr. and Mrs. Max Wyman, 50 Burnside Drive; great-grandson of Mrs. Rebecca Sachs, 50 Burnside Drive. Godparents are Mr. and Mrs. David Goldberg, 116 Palm Drive, uncle and aunt. Morris Smith, 35 Canyon Avenue, great-uncle, held the baby during the ceremony.

Born, to Mr. and Mrs. Michael Sigel (nee Deena Kaufman), 202 Vesta Drive, on October 23, at the New Mount Sinai Hospital, a daughter, Lauren Jayne; granddaughter of Mr. and Mrs. Morris Kaufman, 7 Ava Crescent; and of Mr. and Mrs. Charles Sigel, 1 Benvenuto Place; great-granddaughter of Mr. and Mrs. Morris Berg, 1654 Bathurst Street; and of Mrs. Rachel Kaufman, 18 Stadacona Drive; and of Mrs. Yetta Sigel, 555 Sheppard Avenue West.

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DEATHS

Abe Schwartz, 329 Falstaff Avenue, formerly of Montreal, Quebec, died on October 17, at the Toronto General Hospital, at the age of fifty-seven years. He is survived by his wife, Mrs. Rose Schwartz; two daughters, Mrs. E. Lustig (Sharon), 95 Erie Avenue; and Mrs. J. Veffer (Faigie), 329 Falstaff Avenue; four grandchildren: Ellen and Joel Lustig; and Terri-Anne and Risa Veffer; one brother, Alec Schwartz, 4130 MacKenzie Avenue, Chomedey, Quebec; and Mrs. J. Fogel (Becky), 4896 Barclay Avenue, of Montreal, Quebec. He is the brother of the late Harry Schwartz, of Montreal, Quebec. Shiva was observed at the home, and at the home of Mr. and Mrs. Alec Schwartz. Rabbi Harold Lerner officiated at the funeral service. Interment was at Lambton Park Cemetery. Mr. Schwartz was a member of the Ostrovtzer Society.

Mrs. Nettie Signer, aged eighty years, a resident of the Baycrest Hospital And Home For The Aged, formerly of Montreal, Quebec, the widow of Mendel Signer, died on Sunday, November 13. She is survived by four sons: Israel Signer, 3945 Plamondon Street; Moe Signer, of Montreal; Bernard Signer, 5954 Clanranald Avenue; all of Montreal, Quebec; David Signer, 18 Hotspur Road, Toronto; three daughters: Mrs. Manny Pliss (Toby), 5575 Beaucourt Street, Montreal; Mrs. Max Silverberg (Eva), 196 Carmichael Avenue; Mrs. Ben. Moroff (Ann), 275 Winnett Avenue; both of Toronto; eleven grandchildren: David Signer, son of Mr. and Mrs. Moe Signer; Steven, aged ten years, Michael, nine, sons of Mr. and Mrs. Bernard Signer; Israel Signer, and Miss Marilyn Signer; children of Mr. and Mrs. David Signer; Ronald Pliss; Sonny Silverberg, Mrs. Ellie Berenbaum (Sheila), and Miss Alice Silverberg; Sidney Moroff, and Daniel Moroff; and a great-grandchild, Debbie, daughter of Mr. and Mrs. Israel Signer. She was the sister of the late Mrs. Molly Portuguese, and of the late Samuel Marcovitch; both of Montreal. Rabbi David Monson officiated at the funeral service. Interment was at Bathurst Lawn Memorial Park Cemetery. Shiva was at the home of Mr. and Mrs. Max Silverberg.

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THE "RUNNER", MALA ZIMETBAUM

(Continued from Page Thirteen)

us a message, smuggled out from the Bunker: "I know what is awaiting me. I am prepared for the worst. Be brave and remember everything."

Various fantastic versions of their capture were circulating in camp but nobody knew exactly how they were caught. In the men's camp a barber working for the S.S. said he had heard that Mala and Edek were caught in a restaurant for S.S.-men. Edek was still in his uniform and he was recognized by an Auschwitz guard. The girls working in the Political Department had another version: the two were caught at the border as they were about to cross into Czechoslovakia.

Boger himself conducted the interrogation. Boger was known as "the devil of Auschwitz." With his horrible tortures he would extract all the information he wanted from his victims. In this case he wanted to know who had helped Mala and Edek in their escape. But, despite the tortures, Mala and Edek maintained their silence throughout. Weeks passed and no one else was called to the Political Department; no one else was interrogated.

It was evening, August 22, nearly two months since her attempted escape. Once again the orchestra played as the slaves returned from work. This time nobody was missing at the *Appel*. All were accounted for. Even Mala was there, standing at the gate. Why had they brought her to Birkenau? What was the verdict? There were no gallows in sight. So we consoled ourselves with the though that she would probably be flogged publicly and then sent to a punitive *Kommando*.

After the *Appel* a command was shouted: "All Jews must gather in Camp B."

When we got there I remained standing in the first row. We wanted Mala to see us, and we wanted her to know that we wanted to see her. We wondered what would happen next.

Mala came walking proudly, head high. Behind her walked Riters, head of the work details. He ordered her to stop a few paces away from us. Mala stared at us but I had the feeling that she did not see us. Her glance was vague and distant. The camp commander, Frau Mandel, appeared. She read something from a paper but I did not hear a word. I kept looking at Mala. She was smoothing down her hair. Suddenly Mala began to cut her wrists with a razor. We were petrified with horror. We bit our lips to keep from screaming and remained glued to the spot.

Riters probably noticed the expression on our faces and suspected that something was happening. He looked at Mala – then grabbed her arm. Mala slapped his face with her bloody hand. Riters pulled her arms behind her and shouted: "You want to be a heroine! You want to kill yourself! That's what we are here for. That's our job!"

"Murderers!" Mala cried out. "You will soon pay for our sufferings! Don't be afraid, girls! Their end is near. I am certain of this. I know. I was free!"

Riters struck Mala on the head with his revolver and pushed her in the direction of the hospital. The camp *Kapo* (overseer) blew her whistle and ordered the prisoners to disband and return to their barracks. Two nurses came running out of the hospital, carrying a stretcher, but the camp commander, Frau Mandel, shouted: "No! Take it back! This one belongs to the crematorium. This one must be burned alive!" She ordered that a handcart be brought.

Meanwhile Mala was dragged into hospital barracks Number 4. There they tied her arm tightly so that she would not bleed to death, and beat her. The girls returned with the handcart and put Mala into it. She noticed the tears in their eyes. "Do not cry," she said in a weak voice. "The day of reckoning is near. You hear me? Remember everything they did to us!"

"Shut your mouth, you pig!" an S.S.-man shouted.

"For two years I had to keep silent. Now I can say what I please," Mala said, with all the strength she could muster.

The S.S.-man taped her mouth with adhesive. "Now she'll be quiet," he said to Frau Mandel. He accompanied the cart to the crematorium compound.

The city government of Antwerp put up a plaque on the house where Mala had lived. It reads:

> To Mala Zimetbaum
> Symbol of Solidarity
> Murdered by the Nazis
> In Auschwitz
> August 22, 1944.

"WILLIAMSBURG, A JEWISH COMMUNITY IN TRANSITION"

(Continued from Page Five)

ish and non-Jewish population of Williamsburg towards the newcomers, which really meant towards their extreme pietism. Regrettably, the author fails to tell how the sample was selected. The survey showed that the attitude of the respondents was influenced by the degree of their own religiosity.

The respondents of orthodox orientation had a positive, sympathetic attitude towards the newcomers and their intense pietism. The negative attitude was expressed mostly by the non-religious and the religious non-orthodox. The attitude of the non-Jewish residents was mainly neutral-positive.

General education was a positive influence on the attitude to the newcomers. The higher the education of the interviewees the less likely that they would reject the newcomers. The most educated interviewees, those with some college education, reported the largest proportion of "likes." Religious education is even more than general education a factor influencing positive attitudes to the newcomers. The study also analyzes the interviewee material by sex, marital status, nativity, and age of the interviewee.

"THE SUREST WAY TO CREATE A HAPPY AND SUCCESSFUL HOME"

(Continued from Page Four)

laws of nations and, if I may say so, the teaching of the churches. I will return to that in a moment.

The press ignored what I had said about Marx and Engels. Communism has lost its shock value now that the word "separatism" is so much more shocking to the conservative ear. There was some small press notice of a semi-flippant remark I had made: "Man's place is in the home." That remark was not altogether flippant. The constructive use of leisure, continuing education, and productive pastimes in the home will constitute a most important aspect of the work of the Vanier Institute, I dare say.

In the years that lie ahead, leisure, of itself, will become a problem important enough to justify the creation of just such an institution as we are launching.

You cannot know all there is to know about any family. Even when it comes to your own you only know the half of it. I have been son and brother in my parents' family. I have been husband and father in my own. But I don't know what it means to be a daughter or a sister, a wife or a mother. It must be very different.

The society a boy or girl enters outside the family circle may seem bewildering. But it seemed that way 25 years ago and 25 years before that. There are new styles, gadgets, fads, new heroes, new slogans, as there always have been.

But there is something quite new today: The codes of behaviour in Western Europe and America, once accepted, are being questioned openly. A crisis has come upon the church as well as on the family. Ancient dogmas are being examined and walls are tumbling down while a fresh wind of ecumenical thinking blows through chapel and cloister. Good, in the end, will come from all this, no doubt, but, as the historian, Arnold Toynbee, has so often said, the time is short, and the need for a world religion is urgent.

In this time of crisis, the Vanier Institute of the Family will hold a key by which to enter the home, the key of education. Those who use it must be wise. The Institute's continuing research must teach them the facts. New methods of communication must be employed to keep a steady flow of wise common sense to members of the family. The young need some definite, unhesitating statements on moral issues, if they can be made with certainty.

Common morality is inevitably home-made. In a society that has turned to religious teaching for its authority, the claim that the family is the source of common morality may come as a shock to some. But the family is an institution older than religious faiths. Without pretending to know the will of God, common morality was established in families. Children were given a sense of right and wrong that eventually made tribal society, and later urban society, safe.

If you stop to think of it, you may know how common morality is being re-established from day to day in homes throughout the world. Take any young family where there is love and understanding and interest. The child who does what is wrong is punished. When he does what is right, he is rewarded in various ways. The decision as to what is right and wrong is made by the parents and the father's word is final, or it should be, if the mother is clever enough, as most women are, to leave it to him.

Common morality is very old. Consider the Book of Proverbs. It is in large part a handbook of maxims and family teaching proclaimed, no doubt, by many fathers and eventually collected. Sexual indulgence outside the family, before or after marriage, is strictly forbidden and drunkenness condemned. The same was, and is, true in good Muslim homes. It is true in the Chinese family today and in Burma where U Thant grew up in a Buddhist community.

Family morality prohibits sex relations outside the family, as it always has, for parents and for the young until they make a home of their own. Science changes and customs alter but moral and spiritual values do not alter. They are eternal.

During a long career in medicine, I never treated a patient without the effort to learn as much as possible about the family of which he was a part and about his personal life. I've had experience in many circumstances and many lands.

I am sure that young people who want most of all to have a successful family of their own, and I believe that is the most sincere ambition of most boys and girls, must accept the judgement of those who have been heads of families since history began. The surest way to create a happy and successful home of your own is to abide by the rules of family morality and to find a mate who has done the same.

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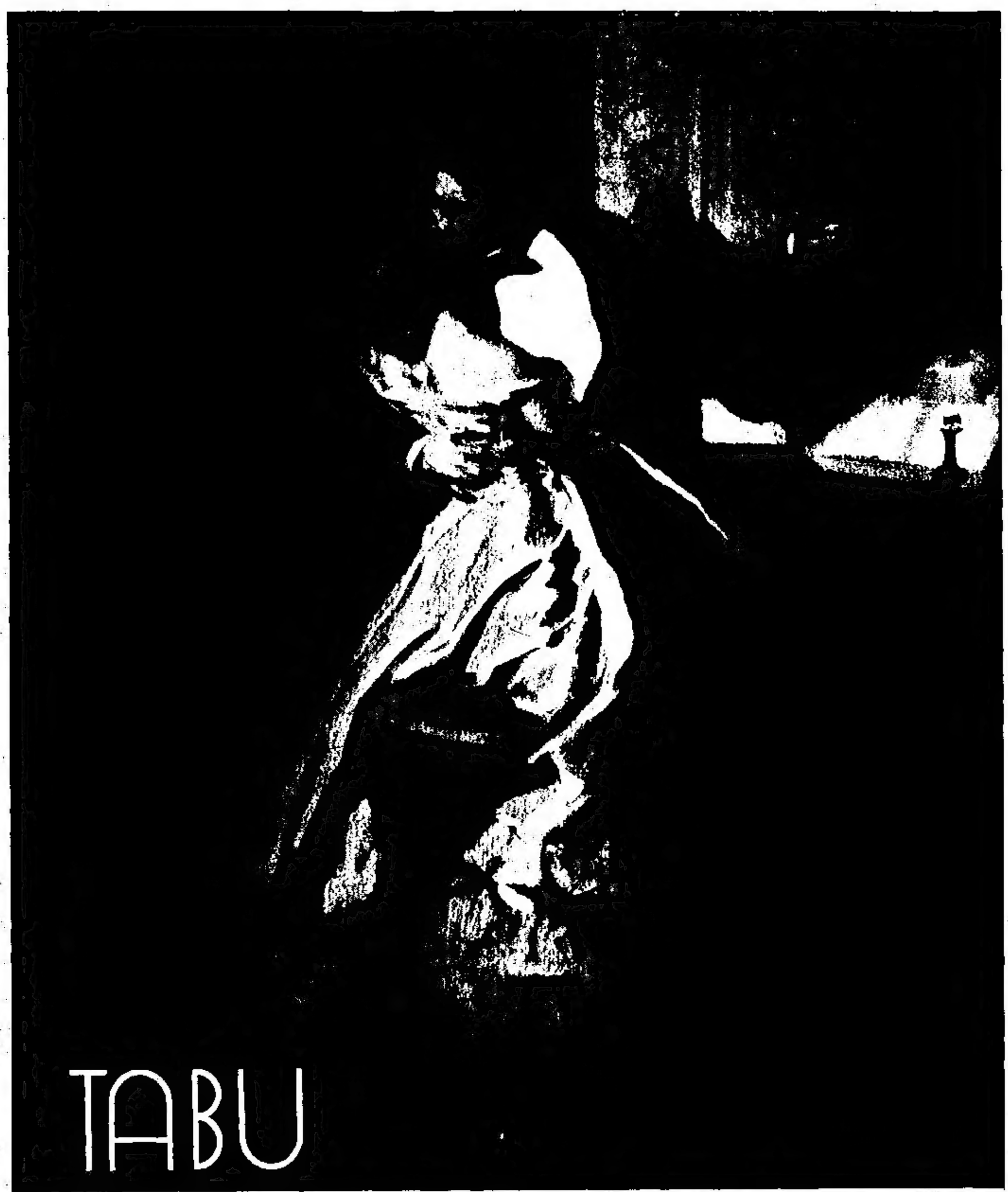

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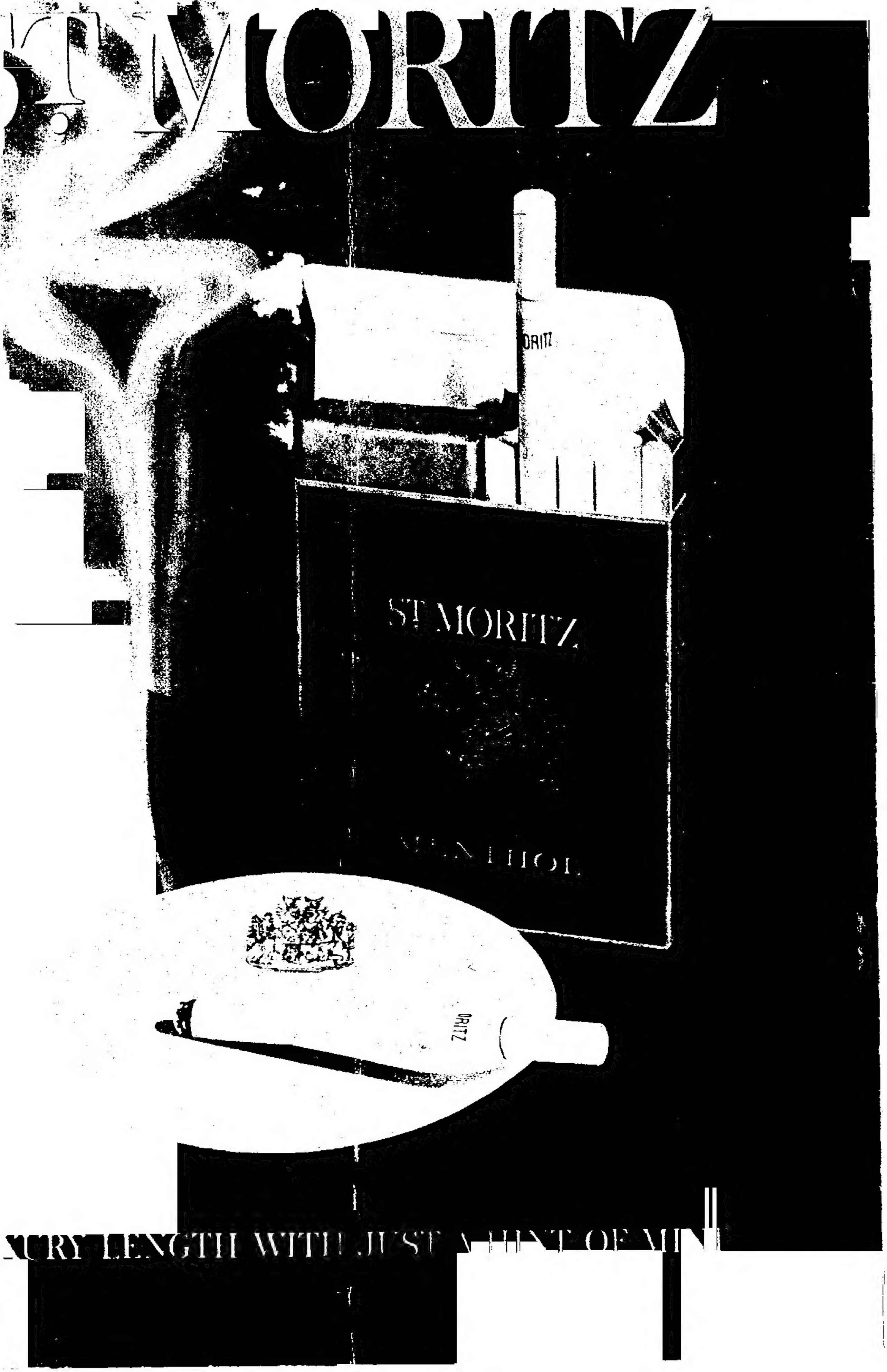
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